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## ECLECTIC REVIEW,

FOR AUGUST, 1818.

Art. I. Journey through Asia Minor, Armenia, and Koordistan, in the Years 1813 and 1814; with Remarks on the Marches of Alexander, and Retreat of the Ten Thousand. By John Macdonald Kinneir. 8vo. pp. 603. Map. price 18s. London. 1818.

UR most kindling recollections and our deepest regrets connect themselves with the shores of the Mediterranean. The most interesting events in the history of the world, were transacted there; and whatever of knowledge, power, and happiness Europe now enjoys, may be traced back to these romantic Commerce, Science, Art, Liberty, in the brighter periods of their story, lavished their blessings on these privileged realms; but the desolations of War, the intolerance of Fanaticism, and the improvident selfishness of uncontrolled power, have changed this brilliant scene, and given up the fairest regions of the globe, to want and misery. The materials of which former strength and felicity were made up, still exist; the various and fertilizing climate, the rich and productive soil, the mental, moral, and physical force of man, still are there; but the withering arm of oppression is stretched forth upon the land, the civil and religious rights of man are inexorably crushed, and the will of the master is the only law.

This description strictly applies to by far the greater portion of the countries bordering on the Mediterranean Sea, but to none more strongly than to those which are the immediate subjects of our present consideration, the Asiatic provinces of the Turkish Empire. These fine countries lie in the most advantageous position conceivable for all the objects of national security and prosperity. In a commercial point of view, their situation is unrivalled, since by commanding the navigation of the Euxine, the Bosphorus, the Egean, and the Mediterranean, and by occupying the intermediate space between Europe and the East, they possess advantages in many respects unattainable by any other

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state; while for the purposes of internal traffic, the numerous water-ways which intersect the surface, afford the greatest facilities. Considered in a military light, these provinces appear to possess every possible resource: large plains for extensive evolutions, mountain-tracts, passes, and great rivers for defensive warfare, are found in the most advantageous positions. With respect to its general aspect,

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Asia Minor is, perhaps, one of the finest countries in the world; it is blessed with a healthy and delightful climate, and the earth is fruitful and always covered with vegetation. It has, however, been gradually declining since the fall of the Roman Empire, and is consequently at present but thinly peopled and badly cultivated; vast tracts of land lying either waste or covered with morasses and imper-

vious forests.'

But there is another, and a very different class of considerations which, in every Christian mind at least, connect themselves with these countries. We refer to those recollections which suggest feelings of the deepest grief for the moral and religious degradation of the wretched inhabitants of these realms. Once they were blessed with the presence of Gospel light, and the word of God "mightily grew and prevailed." The great Apostle of the Gentiles was a native of one of the provinces of this extensive tract, and it was the privileged scene of his missionary labours. But the glory is departed; the "seven "churches" of Asia Minor have left nothing but their name and their site; their candlesticks are removed from their place; and nothing now exists, where religion once flourished, but the fierce intolerance of Islam, and the hollow and corrupt profession of the Greek Church.

It will not be necessary for us to detain our readers by a minute description of the manner in which these provinces are now governed. The Turkish sway is everywhere the same; and though the Osmanlis are a noble race of men, yet the radical vices of their government, and the excessive ignorance, both moral and intellectual, in which they are content to live, have reduced them to nearly the lowest possible state of political degradation. The consolidation of their empire, seems to have never formed any part of the policy of the Turks; and long as they have possessed their present territory, they have never made the slightest attempt to conciliate the original inhabitants, nor to obliterate the galling distinction between the conquerors and The only policy is that of oppression in its the vanquished. least mitigated form. The governors plunder from the people, the fruits of their industry; and the Grand Seignior exacts from them in their turn, the produce of their extortion. The Feudal system which prevailed in Europe in its earlier times, was, no doubt, fraught with innumerable evils, but it had one feature ê

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which tended greatly to abate the severity of its aspect towards the people; it was permanent in its institutions and its administrators. There was a close, and in many instances, an almost paternal relation between the chief and his vassals. connexion was hereditary, and amounted to such a species of clanship, as alleviated the oppressions of arbitrary power, and disguised from the inferior the real character of his servitude. But in Turkey, every thing is transient; the life and rank of every individual are dependent on the caprice of the Sultan, and he, in his turn, holds his empire at the will of his guards. The Ottoman dominion is divided into military governments, a plan admirably contrived to prevent all harmony between the governors and the people, especially as a large portion of the latter, are of a different race and religion from their oppressors. With a further view of keeping the Pashas in subservience, they are never permitted to retain their Pashaliks during a long term: at the end of a certain period they are either removed or disgraced. The consequences of this wretched policy may be traced in every province of the Turkish Empire. The tyranny, the exactions, the privations, the cruelties, exercised upon the miserable population, exceed calculation and description; but their effects are too broadly visible in the distracted and depopulated condition of the provinces traversed by Mr. Kinneir. the same time, the excess of the evil sometimes operates its cure: the Pasha, anxious to secure himself in the possession of power, or, in some instances, actuated by milder dispositions and more enlightened views, conciliates the people, promotes their interest, stimulates their industry, and by these means, and by a skilful mixture of bribery and defiance in his transactions with the Porte, maintains his ground for life. At this very period, there are more than one of these independent governors in the remoter provinces of the Turkish Empire.

Early in 1813, Mr. Kinneir quitted England on an enterprise which we much regret that he was prevented from completing. It was his intention to visit all the countries through which an European army might attempt the invasion of India, and in pursuance of this plan, to traverse the north-eastern provinces of Persia, and the immense plains which stretch beyond the Oxus towards the limits of the Russian Empire. The accomplishment of such a plan would have put us in possession of much valuable information respecting regions but little known. The Author's severe and continued illness, and subsequently his recal to Madras, prevented him from carrying his design into full execution. As it is, however, he has done much; he has traversed ground before nearly unknown, displaying under circumstances of severest trial the utmost self-possession and energy. The results of his observations, he has communicated

in language manly and perspicuous. He has not eked out his volume by any of the modern arts of book-making; we therefore attend him from his starting-point to the conclusion of his journey, with our attention always excited, and our expectations fully gratified. The loss of his baggage and collections, as well as of 'many of his valuable notes,' which were taken by pirates in the Persian Gulf, must be greatly lamented, as it deprived Mr. K. of important materials for the completion of his work.

The Author quitted Vienna on the 16th May, 1813, on his journey to Constantinople. While at Orschova, he crossed the Danube into Servia, then under the government of the celebrated Zerni George, of whose career he gives a very brief sketch, containing little more than is already known. This extraordinary man had risen from a low station in the Austrian army, to the unlimited chieftainship of the Servians; but though he held despotic sway over at least a million of subjects, he never assumed any title, nor could he be distinguished from his countrymen by any splendour of dress. He trained every Servian to the use of arms, and adopted in all points, the Austrian discipline. He his said to have sentenced his own brother to death, for maltreating a female, and to have ordered a priest to be buried alive for refusing to perform a funeral service without the payment of a sum of fifty piastres. Near Cernitz, Mr. K. was in a situation of great danger; while descending a declivity at full speed, the carriage was overturned by a stone, and thrown over the side of the hill. The shock was so severe that the fore wheels of the carriage separated from the body, and the horses galloped on, while the vehicle rolled down the descent, till stopped by some bushes. When crossing the steep range which separates Bulgaria from Romilia, he was compelled to

'sleep at a Greek village in the recesses of the mountains. A hospitable shepherd gave us his house, which was small but clean, and erected in the hollow of a deep and sequestered valley, washed by torrent of the clearest water. The mountains rose to an awful height on either side, and the rich foliage of the stately beeches with which their summits were crowned waved gently over our heads; the beams of a setting sun pierced through the more open parts of the forest, while the songs of the nightingale, re-echoed from the rocks and precipices, formed altogether an enchanting contrast to the smoke and filth of a Turkish post-house.'

After remaining about three months at Constantinople, which Mr. Kinneir reached on the 16th June, he set out, on the 2d of September, on a tour in Asia Minor, attended by a Greek servant and a Tatar, Ibrahim by name. We shall attend him through the whole of his journies, as closely as possible, without making our article a mere itinerary.

The first part of our Author's journey led him to Angora. One of the earliest towns through which he had to pass, was, the once populous and flourishing Nice, in former ages the capital of Bithynia. The ancient walls are four miles in circumference, but the space between them is now filled up with ruins, gardens, tobacco-plantations, and about a 'hundred wretched hovels built of mud and wood.' The miserable half-starved horses which were furnished by the Postmaster, were unable to proceed more than half the next stage, and Ibrahim, availing himself of his privilege as a government messenger, summarily took possession of an equal number belonging to a Greek merchant whom the party met upon the road. At Sugat, formerly the residence of Othman, the founder of the Turkish empire, Mr. Kinneir had his first specimen of travelling miseries; which were, however, in this instance, mere trifles, compared to what he was afterwards compelled to endure.

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I hired a dirty and unfurnished apartment, but could procure no refreshment; and hungry as I might be, was fain to go to rest without I had provided myself at Constantinople with a small my supper. carpet, a pillow, and a counterpane, so that I was always independent, and never used the beds or cushions of the natives, which invariably abound with all sorts of vermin. In my travels in Turkey I have therefore always carefully avoided the post-houses, where you are shewn into a filthy coffee-room, divided into small boxes separated by railings, and frequented by all the rabble in the place. The posts throughout the Turkish empire are supported by the government; that is to say, a certain portion of land, or in many places, a sum of money, is granted for that purpose in the spring of every year; and those of the different towns along the great roads (for in by roads there are no posts) are let to the person who will take them on the most moderate terms, the horses being transferred at a valuation. In a road which is much frequented, the postmasters often maintain upwards of a hundred horses, and they are not only obliged to supply the Tatars with cattle, but also with food, for which the latter pay but a few paras to the servants on going away. This is, however, a privilege granted solely to those who are the bearers of letters or messages. The horses are small and are much abused, the stages long, and the roads in general bad, notwithstanding which the Tatars put these poor little animals to their utmost speed; and when they are so completely fatigued as to be unable to proceed, their tails, and sometimes their ears, are cut off, and thus disfigured they are turned loose into the woods. The Tatars are therefore in general furnished with spare horses, which are led by the Soorajees (postboys) tied to the tails of each other, but if not, they seize the horse of the first traveller they happen to meet.'

These official messengers, though they derive their name from their national origin, are now probably in the smaller proportion of instances, natives of Tatary. Every Pasha, as well indeed as most persons in high office, has a number of them in pay.

The best of those who were attached to the English embassy, was a Swedish renegado, imperfectly acquainted with the Turkish language. These men will sustain almost incredible fatigue; a short doze taken leaning against the wall of the Khan, while their horses are changing, or else a comfortable nap on horseback, seems sufficiently to recruit them. They are fond of strong liquors, and take large quantities of opium, till they become so insensible to fatigue and danger, that Mr. Kinneir has repeatedly seen them at full speed, with their eyes fast closed, and they have been known to pass over the distance between Constantinople and Bagdad, not less than 1500 miles, in 9 or 10 days. In one instance, a Tatar is said to have completed this journey in 7 days, and to have been put to death by order of the Grand Seignor, as having, of necessity, killed a great number of posthorses. At Eski Shehr, the ancient Dorylaium, Mr. Kinneir obtained 'the best lodgings in the town,' which he describes as little better than a stable. This place is still, as in ancient times, celebrated for its warm baths; the temperature of which is supposed by Mr. K. to be not less than 100 Fahrenheit. ter exploring the antiquities of the town, which presented nothing very remarkable, Mr. K. met with the following adventure.

" Tired with walking I returned to my lodgings, and had just sat down to breakfast, when I was alarmed by a loud knocking at the court gate. It was immediately afterwards burst open, and one of those Dervishes called Delhi, or madmen, entered the apartment, and in the most outrageous manner struck me with the shaft of a long lance which he held in his hand, at the same time abusing my people for having allowed an infidel to enter the habitation of a holy man, since (as it afterwards turned out) the house belonged to him. I was so incensed at the conduct of this intruder, that I instantly seized one of my pistols which were lying by my side, and should have shot him on the spot, regardless of the consequences, had I not been withheld by the Tatar and those around me. The Dervish was in a moment hurled neck and heels out of the door, and I went in person to the Aga to complain of the outrage. I found him sitting in a loft or garret, a place somewhat dangerous to approach on account of the rotten condition of the ladder which led to the only entrance. I ordered the Tatar to read the fermaun, and representing the circumstance, desired that the Delhi might be punished. He said that he would chastise him the moment I was gone; but as he was a holy man, and I an infidel, the inhabitants of the town would not at present allow him to be touched.'

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When Mr. Kinneir returned to his residence, he had scarcely seated himself before the Delhi returned, attended by three or four of his friends, and sat down on the ground at some distance from Mr. K.'s seat, which was raised somewhat above the level of the floor. The Delhi seemed to have been quieted by his previous danger, but his companions were continually urging him

to displace the infidel intruder, and on his remaining tranquil, they started up in anger, and spitting on the ground to express their contempt, snatched Mr. Kinneir's carpet from under him, and seated themselves upon it. Fortunately he listened to the advice of his Tatar, and quitted the apartment, or the consequences would probably have been fatal to his whole party. At Sever Hissar, the Aga, a polished and well-dressed young man, behaved with uncommon civility, and made many inquiries, principally regarding his own health, which he was extremely anxious to preserve, and addressed himself to Mr. Kinneir under the notion, common in Turkey, that every European must be a physician. Another question related to the inscriptions which his visiter so assiduously copied, and which he supposed must either be talismans, or indications of hidden treasure. shewed Mr. K. a small cabinet, containing eight or ten old silver watches, and a couple of Dutch clocks, precious treasures, in his imagination, though altogether not worth fifty piastres (shillings).

In the district of Yerma, the inhabitants were busily engaged in getting in the harvest of wheat and barley. It is well known that in these regions agriculture is ill understood, and worse practised; not the humblest effort for improvement is ever made, neither is the soil prepared beyond the mere necessity of the husbandman. The farmer holds his land by the slightest possible tenure; he is liable to ejection without an hour's notice; and his taxation, or spoliation, is in exact proportion to his annual produce. To so scandalous an extent is this system carried, that it is by no means uncommon for the Pasha to seize the crops on the ground at a low valuation, and then to dispose of them to the highest bidder. In this part of the empire, the Greeks (Uroomi) form a considerable portion of the population. Mr. Kinneir is disposed to think more highly of their character,

than other travellers have done.

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They are not (he says) in my opinion, the fallen and dastardly race they are usually represented to be. The political or religious institutions of a state, affect, without doubt, the character of a people, and this is no where more conspicuous than throughout those quarters of the globe where the blighting doctrines of Mahomet have been diffused. The unjust and cruel persecutions carried on by the Turks have damped the fiery spirit of the Greeks, and rendered distrust and deception absolutely necessary to the safety of their persons and property; whereas, under a more enlightened and less despotic government, the national character of that people would probably rise to the standard of the inhabitants in most of the civilized countries or Extope. To me they have also appeared as dispirited and brokenhearted; but at the same time ready to rise if supported, and crush their vindictive rulers to the earth.'

At some distance from these districts, Mr. Kinneir halted near an encampment of Turkmans. Among these wandering tribes be felt himself unpleasantly situated, not having been previously accustomed to their manners, and their behaviour to him, at first, not being adapted to place him at his ease. They are a pastoral race, and trust entirely to their flocks for the means of subsistence, bartering their horses, sheep, and oxen, for corn and other Their subjection to the Porte is little more than necessaries. nominal. They are represented as possessing many valuable and exalted national qualities, which a more settled mode of life, and a closer contact with the Turks, would very effectually remove; they are 'brave, high-spirited, and hospitable, and when once they have eaten salt with a stranger, will protect ' him to the last drop of their blood.' Money, the idol of the Turks, they refused to accept from Mr. K. when tendered for the hire of horses, or as the remuneration of service; and when he offered a present to his guard, they rejected it, and begged only a handful of tobacco. The first interview with these nomades was, as has been intimated, by no means encouraging: the Kia behaved with great insolence, and sent off the party in carts for the examination of his chief. At the next encampment, the whole horde turned out; they took off Mr. K.'s hat, handled his clothes, and finished their unceremonious proceedings, by laughing at him most unmercifully. The residence of the chief, Ahmed Beg, was fifteen miles distant: here their reception was courteous and liberal. Ahmed, who appeared to be a young and spirited man, told Mr. K. that he had four brothers, each of whom, as well as himself, could bring five thousand men into the field. He inquired how many tribes and villages. there were in Feringistan, (Europe,) and smiled incredulously when told that they were countless.

Angora, the ancient Ancyra, which Mr. Kinneir soon after reached, has, since its foundation, been subjected to many changes: it was wrested from the Gauls by Manlius, taken in the reign of Heraclius by the Persian generals, and afterwards by the renowned Haroun at Raschid; in 1102 it was taken by the Count of Tholouse, and in 1359, it fell before the arms of Amurath I. The decisive battle of Angora was gained by Timour, over Bajazet, but the conqueror afterwards restored the city, which has ever since remained in possession of the Turks. The trade of this place consists almost entirely in the manufacture of a sort of fine camlet from the silken hair of the famous goat of Angora. This beautiful animal is only to be found within the surrounding district, and when it is removed beyond a certain limit, its wool loses its peculiar qualities. The territory to the south-east of Angora, as far nearly as Koniah, is covered with

bands of the Turkmans, who pay no tribute to the Porte. Their chief is Mahomed Beg, who, it is said, can bring thirty thou-

sand brave and expert horsemen into the field.

At Angora, Mr. K. occupied part of the house of the English consul, a Venetian physician, in whose prescriptions, however, he put so little faith as to reject them, we are afraid somewhat peevishly, 'when seized with the epidemic (or rather, we suppose, endemic) fever of the place.' The worthy Italian is, however, described as 'a most excellent creature, warm-' hearted, respectful, and attentive in the extreme;' and he gave a very striking proof of his disinterestedness by refusing, as long as he could refuse, any remuneration for 'the trouble and 'expense' to which he had been subjected by Mr. K.'s residence in his house during three weeks, for the greater part of which he had been dangerously ill. On his arrival at this place, Mr. Kinneir assumed the Turkish dress, and in defiance of the probibition of the Pasha, strolled about the city in all directions in search of antiquities, until prevented by disease from further examination. While sojourning here, he was requested by the Armenian Bishop, to use his influence with the Pasha, to procure the pardon of an Armenian who had wantonly stabbed a Turk. This Mr. K. very wisely declined, and the murderer was hung up fronting the convent; but Turkish justice was not thus easily satisfied. The Pasha, who was not a man to let slip so fine an opportunity for extortion, took care to exact a considerable sum from the Bishop and the Priests, on the pretext that they had instigated the assassin to the perpetration of the deed.

On the 10th of October, Mr. Kinneir quitted Angora, and after undergoing the usual routine of bad accommodation and exaction on the part of the rapacious Turks, reached Ooscat on the 16th. This place was the residence of Chapwan Oglu, the most powerful chief in Asia Minor, and entirely indepen-

dent of the Porte.

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'His wealth in jewels was generally believed to be immense; and it is said that he could muster, in the course of a month or six weeks, an army of forty thousand men. He lived in great splendour; his haram was filled with the most beautiful Georgian slaves, and food for three hundred people was daily prepared in his kitchen. I was received by him with politeness and dignity, in a magnificent apartment surrounded with sophas made of crimson velvet, fringed with gold, and opening into a garden of orange trees, ornamented with a marble basin and jet d'eau. His countenance was benevolent, and his beard as white as snow; he made me sit close to him, and asked a number of questions respecting Buonaparte, of whom he appeared to be a great admirer. He afterwards demanded where I was going, and what I wanted in that part of the country. I told him I was travelling to amuse myself, and that I intended to visit Cæsarea and Tarsus. He replied that, as the road was in many places infested by brigands, he

would give me a guard and letters to the governors of the different districts through which I should pass, and on taking leave of him he enjoined the doctor to see that all my wants were supplied during my stay at Ooscat.'

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This 'Doctor' was the chief physician of Chapwan, who had also in his employ a French practitioner, in whom he placedmuch confidence. Mr. K. evidently considered him as a privileged spy; and he takes the opportunity of remarking that the French government employs, in the characters of consuls, physicians, or merchants, throughout Asia Minor and Syria, emissaries who regularly correspond with the ambassador at Constantinople. The nobles of the court visited Mr. Kinneir on the most agreeable terms, and his table was plentifully supplied at the expense of the chief. In one of his rambles, he met the youngest son of the prince, with his attendants, whom he describes as a very handsome youth, most superbly dressed, and mounted on a white courser, magnificently caparisoned; a page carried his lance; he held a hawk in his right hand, and he was followed by several couples of greyhounds. In the evening, Chapwan himself took an airing in his state coach, a heavy vehicle, taken by his eldest son from the Russians. While at Ooscat, Mr. K. informs us that he

was frequently visited by several Russians, or Moscoves, as the Turks call them, who had been taken in the wars and brought here by this Pasha. They had changed their religion, married Mahommedan women, and following their respective professions, enjoyed, as they said, a much happier life, than they had ever done before.'

This flourishing government has been since ruined by the death of Chapwan Oglu, who seems to have neglected to make such arrangements as should confirm and consolidate his dominions, and by a proper distribution of authority and office, secure them to his posterity. The exact particulars of this event are not stated, but it appears that his family has been dispersed, and his treasures plundered.

Cæsarea, the ancient capital of Cappadocia, which was Mr. K.'s next principal stage, presented to his observation a great variety of antiquities, but in so confused and imperfect a state, that he has not succeeded in affording us much information on the subject. The internal condition of the town is wretched,

as will appear from the following picture.

Nothing could exceed the filth and stench of the streets at this place. They were literally blocked up by dung-hills, and no pains seemed to be taken to remove dead horses, dogs, and cats, the offals of animals butchered in the market, and stagnant pools of water, at the sight of which I was almost every instant sickened with disgust.'

The following stage brought Mr. K. to a town, supposed to

be on the site of the ancient Castabala, where his utmost endeavours failed to procure him a lodging by fair and equitable means. In vain did the Aga issue his commands, and the Aga's attendant break open the door of a house with a large stone; the inhabitants entrenched themselves in the upper part, and treated both menaces and promises with equal contempt. At this moment a luckless Greek passing by, the Tatar seized him by the collar, and compelled him to lead the way to his dwelling, where he had no sooner conducted them, than he snatched his sword and carbine from the wall, and rushed out of the door, threatening to return with companions enough to make them repent the intrusion. A little attention to the females of the family, however, set all right in that quarter. In a short time the Greek returned alone and in better temper; and a few piastres adjusted every thing completely. At Kara Hissar, Ibrahim having indulged too freely in eating green melons,

the Turkish physician of the place was summoned, and prescribed as follows: he called for a piece of cotton and an egg, and when they were brought, tied the former round the latter, and in this manner ordered it to be boiled quite hard. The Tatar was then directed to eat the cotton and the yolk, which our doctor affirmed would prevent any return of fever. I will not vouch for the efficacy of this specific; but certain it is, that Ibrahim had no immediate repetition of his disorder.'

Nothing of particular interest occurred until Mr. Kinneir reached Tarsus, formerly "no mean city," the rival of Athens, Alexandria, and Antioch, in magnificence and learning; but now remarkable for nothing but the delightfulness of its situation. and the luxuriance of its surrounding scenery. A week's indefatigable research did not enable Mr. K. to 'discover a single 'inscription nor any monument of beauty or art.' At Adana. the next stage, the Pasha forcibly detained Mr. Kinneir's pistols. though with a liberality not very common among this people, he gave him in return, a pelisse far exceeding them in value. From this place to Scanderoon, the journey was over a tract interesting in itself, and remarkable as the scene of action between Darius and Alexander. This route has been long disused in consequence of the depredations and murders committed by the Turkmans, but Mr. K. was anxious to explore it, and by the assistance of the Pasha of Adana, accomplished his purpose. At Pias, he had a very narrow escape; the Kia compelled him, by the menace of imprisonment, to pay a considerable sum, and almost poisoned him and his attendants 'by some ingredients which his servants had mixed in their rice.' this very place, the Dutch consul at Aleppo had formerly been

confined for several months, and released only on payment of thirty thousand piastres. At Scanderoon, once a place of great

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trade, but now nearly ruined, Mr. K. was lodged in the mansion of a rich merchant by the strange officiousness of a mad Armenian priest, who assured him that it was his own house. The interesting elucidations of the manœuvres connected with the battle of Issus, we shall defer noticing, until our review of Major Rennell's illustrations of the Anabasis. Bailan, the next stage, the residence of a chief in rebellion against the Porte, is a most romantic town: the houses are built among rocks and precipices, on either side of a furious torrent; the streets are refreshed by rivulets running through them; each dwelling has its separate fountain, and its bowers of vine and other fruit trees. The chief behaved with much politeness; he entertained his guests with great hospitality, and furnished them with excellent horses to Antioch. On his approach to this last mentioned place, Mr. Kinneir was 'struck with the advantages of its situation, in a territory unrivalled for richness, beauty, and ' variety of feature.' But he does not express any of those stronger emotions, both of delight and of depression, which must, one would suppose, have rushed upon his spirit at the sight of a place where "the disciples were first called Christians." The climate of this enchanting spot is temperate, and the verdure of the ground is preserved by the springs which gush forth in all directions. The city, under the mild sway of an independent Aga, enjoyed, at the period of Mr. K.'s visit, repose and prosperity. The ancient walls of Antioch are nearly twelve miles in circumference, but the modern town does not occupy more than a sixth part of the space within them, and the vicissitudes of fortune which it has experienced, have caused to disappear every distinct trace of the former wealth and splendour of the Syrian capital. In its romantic vicinity, Mr. K. visited two places of considerable interest, one called Babylæ, the other Beit ul Mei. The last of these has been selected by D'Anville and others, as the site of the famous temple of Apollo at Daphne, a structure of unbounded magnificence, and the scene of the most disgusting debauchery: it entirely agrees with the stated distance from Antioch of this celebrated spot, but in no other point does it afford the smallest memorial of so remarkable a scene. The ruins are certainly such as might have belonged to the fane of Apollo, but the details, if they were sufficiently explored by Mr. K., do not appear to have presented any probable remain of that sumptuous edifice. On the contrary, the former place, both in its name, and its rich and romantic scenery, its ruins, and its fountains, affords every indication of former splendour and beauty, as the site first of the Temple and the groves of Daphne, and afterwards of the church of St. Babylas. From his next stage, Suedia, a miserable hamlet near the mouth of n-

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Lady Hester Stanhope, and Mr. Barker the British resident at Aleppo. Here he was seized with a malignant fever, which also attacked his Tatar and his servant. During his illness, he was attended with the utmost kindness by the family of Mr. Barker, who had recently lost by the same disease his two elder daughters, and it was a providential circumstance that Mr. Merion, Lady Hester's physician, was also at hand, as his skill was instrumental in restoring Mr. Kinneir, while Ibrahim, who preferred Turkish remedies to bark, never perfectly recovered, but ultimately fell a victim to the effects of the distemper. This attack prevented Mr. K. from completing his intended tour through Palmyra, Racca, Kirkesia, and the other towns on the Syrian side of the Euphrates, and compelled him to return, by Cyprus and Caramania, to Constantinople.

Latakia contains an interesting ruin, apparently in good preservation: it is a triumphal arch, of Roman architecture, ' of a 'square plan,' with four arches, (we suppose the passages intersecting each other,) the height nearly 40 feet, with a handsome entablature, and with pilasters of the Corinthian order. Mr. K.'s residence at this place, a sanguinary revolution took place at Aleppo. For a space of 14 years, it seems that the Janizaries had engrossed the whole of the authority, and had reduced the Pashas to a rank and sway merely nominal. revenues were converted to the use of this rebellious soldiery, and by the most scandalous and intolerable oppressions, the chief officers had accumulated immense wealth. In this state of things, Mahomed, the eldest son of Chapwan Oglu, purchased from the Porte, on speculation, the Pashalic of Aleppo. Partly by force, but chiefly by treachery, he succeeded in his object, securing the persons, and seizing the wealth of the heads of the rebellion, who, after undergoing the torture, were put to death.

In the vicinity of Latakia,

About 12 or 14 miles from the sea, a low range of mountains branching from mount Casius, and running parallel with the coast, is chiefly peopled by an extraordinary race of men called Ancyras. Their religion, like that of the Druses, is unknown, nor can their doctrines be easily discovered, as they admit of no proselytes, and answer mysteriously when questioned on the subject. They are industrious husbandmen, have priests whom they style Shecks, speak the Arabic language, and pay tribute to the Pasha of Acre. They have many prejudices, and amongst others, look upon hanging as the most disgraceful of all deaths; they prefer being impaled, and state, as a reason, that if hanged the soul issues from behind, but if impaled, it ascends out of the mouth. The fortitude they display under the agony of this dreadful punishment is perfectly astonishing, since they have been known to live twenty-four hours without

uttering a groan, and even to smoke a nargil whilst writhing on the stake.'

I had several conversations with Mr. Barker regarding the Druses, with whom he was well acquainted, having resided two years amongst them. It is impossible to imagine the extreme barrenness of the rugged territory which they inhabit. It is a lofty chain of deso. late hills hanging over the Mediterranean without a plain, a valley, or even a blade of grass or vegetation, excepting what has been industriously reared by the hand of man; and as there is hardly a particle of soil upon these dried and sun-beaten rocks, the inhabitants almost entirely subsist upon the produce of the silk-worm, with which they They cultivate the mulberry tree on graduated terpurchase corn. races, to prevent the rain from washing away the small quantity of earth which they may have collected; they are continually obliged to dig round these trees which are of the most diminutive size, and are even reduced to the necessity of pounding stones, in order to afford them sufficient nourishment. They reside in hamlets consisting of four or five houses, and a fountain or rivulet is so seldom seen, that it is not uncommon for the Druses to drive their goats six or seven miles to water. They are a quiet and orderly people, have little or no knowledge of the religion which they profess, and place implicit faith in their Okals or priests. They will neither eat nor drink in the house of a person employed in any public situation, because they imagine that his revenues are unjustly derived from the labours of the poor; and are nominally governed by two chiefs, the Ameer Basher, and Sheck Basher. The first of these stands appointed by the Grand Seignior, (or rather by the Pasha of Acre,) and although nominally the head, possesses but little authority, the whole power being in reality vested in the latter, who is a Druse. The Ameer Basher can only be chosen from a certain number of Turkish families resident among the Druses; and if he quarrels with the Sheck Basher, the latter has not only the power of displacing him, but of electing another person, though he cannot appoint himself. Mr. B. reckoned the population of the Druses, including the Christians who had settled amongst them, at about twenty thousand souls; they are tall and muscular, although they seldom or never eat animal food, and when they are enabled to procure this dainty, they eat it raw from motives of The Druses inhabit that mountainous tract between Tripoli and Acre, where the injured and oppressed are sure of an asylum, and are never betrayed; they generally dress in white, and look like so many spectres moving amongst the rocks and precipices. We read in sacred history of the fine cedars of Libanus, but those trees are now only to be found in one particular spot of this great range, and that in so scanty a number as not to exceed four or five hundred.'

We have been induced to give insertion to this long extract, that our readers might be put into full possession of the whole of the information which it affords respecting this singular people, hitherto so little known, but respecting whom we hope ere long to receive more minute and accurate details.

Mr. Kinneir, having, in some degree, recovered his health,

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sailed for Cyprus, and reached Famagusta, January 2, 1814. This place, once a fortress of great strength, is now dismantled, and its port, which could formerly admit vessels of considerable draught, is now choaked with sand and rubbish. On the 4th he set off for Larnica, where he remained several days, and availed himself of the opportunity to make short excursions into the country. The parts of the island through which he had hitherto travelled, are remarkably deficient in objects either of natural or artificial beauty, but the approach to the city of Nicosia, the ancient Tamasis, seems to have indemnified him for his disappointment.

'(It) broke upon the view, at no greater distance than five or six hundred yards: it made a fine appearance, and bore a striking resemblance to Shiraz in Persia, when that beautiful city is first seen on issuing from the gorges of the mountains, behind the tomb of Hafiz. Like the capital of Fars, it is situated in a noble plain, bounded by lofty mountains, tipped with snow, whilst its numerous spires and minarets are seen to rise in the same manner above the branches of the trees; but the fine cathedral of St. Sophia, towering over the heads of all the other buildings, combined with the extent and solidity of the walls and bastion, gives an air of grandeur to Nicosia which Shiraz cannot emulate.'

Mr. K. was introduced to the Archbishop, in whose extensive palace he took up his residence. This personage, who holds the second rank in the island, originally occupied the humble station of a deacon, but by dexterous management, he raised himself to his present office, which gives him the immediate cognizance and control of all affairs connected with the Greeks. Cyprus is the official property of the Capudan Pasha, who practises every possible mode of extortion, both on Turks and Christians; but the latter are, 'in addition to the demands of the govern-' ment, compelled to contribute towards the support of a ' number of lazy and avaricious monks.' The island is productive and advantageously situated for commerce, but under such a system as this, it is, of course, in a state of the utmost depres-The Governor and the Archbishop frequently monopolize the whole yearly produce of corn, at their own arbitrary valuation, and then either retail or export it at their pleasure. From Cerina, the ancient Cerinia, Mr. K. had intended immediately to embark, but the government vessel was absent; in addition to which disappointment, he was not able to procure 'even a ' habitable apartment.' He was, however, extricated from this dilemma by the courtesy of Signora Loretti, wife of the Captain with whom he was to have sailed: this lady, 'an old dame with ' a very long waist,' invited him to her husband's country-house, where he was hospitably received and pleasantly lodged. estate surrounding the house, consisting of several hundred acres The Signor himself soon returned. He seems to have both amused and teazed Mr. K. by his eccentricities of character and manner. He was a native of Dalmatia, in person tall and sinewy, dressed in a mongrel fashion, half Turk, half Frank. He boasted of his learning, though ignorant to excess; pretended to speak ten different languages, though hardly able to make himself understood in one; to crown this whimsical farrage of follies, he was vain, rude, and presuming, yet kind, hospitable, and attentive. After a warm contest with this original personage, who pressed his guest to spend some days with him, the boat was permitted to carry our traveller across, under the command

of the mate.

It was Mr. Kinneir's intention to make the coast of Caramania, at Kelendri, but the vessel was driven considerably to the westward, and it was by no means easy to procure horses to convey him to that town. Ibrahim, the Tatar, who had never recovered from the effects of the fever which seized him at Latakia, was with great difficulty conveyed from place to place. After travelling about five miles, they reached the residence of the Turkman chief, who was the proprietor of the horses which they had hired. He insisted that the party should not depart till morning; but in the middle of the night, Mr. K. was awaked by preparation for dislodgment. A body of horse, he was informed, was approaching to enforce the payment of tribute, which his host told him he never condescended to pay, and was therefore about to retire to his mountain holds. This intelligence rendered it equally necessary for Mr. Kinneir to decamp, since, in the event of being overtaken, his baggage would have been, without any ceremony, appropriated to make good the Turkman's deficiency. The poor Tatar was fast approaching the term of his career, and was obliged to be held on horseback by two men hired for that express purpose; he held up only as far as Kelendri, where he died, requesting his employer to take charge of his money, and to deliver it to his wife, lest she should be defrauded of it by the rapacity of his countrymen. 'I shall ever,' says Mr. Kinneir, 'pity and regret the un-' timely fate of this excellent young man, who had served me ' faithfully for eight months.' Mr. K. and his servant, whom he had equipped in the cap and jacket of the Tatar, pursued their route through the romantic scenery of Cilicia Traches, a province deriving this, its ancient name, from its rugged and rocky surface. That part of it which lies between Kelendri and Caraman, is one immense forest of oak, beech, fir, and juniper; inhabited chiefly by a few straggling tribes of Turkmans, who breed camels, horses, and black cattle. No sheep were seen, but in every direction were flocks of goats,

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guarded by large and shaggy dogs, remarkable for strength,

sagacity, and fierceness.

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Caraman, the capital of Caramania, stands at the southern extremity of the great plain of Iconium, which spreads out its perfect level to an immense extent without a tree or shrub, though some portions of it are fertile. This extensive flat is so much infested by banditti, that Mr. Kinneir was unable to procure either horses or a guide to enable him to visit a mass of interesting ruins at the foot of Karadja Dag, a lofty peak which rises suddenly from the plain. On the 8th of Fehruary, he reached Konieh, anciently Iconium, the capital of Lycaonia. This city, like most others in Asia Minor, is in a state of rapid decay. It contains several handsome mosques, and some beautitiful Arabesque sculpture on the gates of the deserted colleges. In one part of the city wall, Mr. K. discovered an alto relievo about nine feet in length, and containing 10 figures, each about eighteen inches high. Of the execution of this sculpture, he speaks in raptures, but as we do not discover any remarkable traces of connoisseurship in his comments on works of art, we are unable to form a correct estimate of the value of his opinion. The subject is 'a Roman Prince,' seated, in the act of receiving a ball the symbol of empire, from another person dressed in flowing robes, and attended by three Roman soldiers. Some of the figures which had been mutilated, we are informed that the Turks had attempted to restore, in a most absurd style of execution indeed, but still the very attempt is so little à la Turc, that we should like to know Mr. K.'s authority for ascribing it to this iconoclastic nation.

While examining these reliefs I beheld an unwieldy Turk, with a protuberant belly and erect carriage, slowly advancing towards me, attended by a servant, who carried his pipe. He wore a kouk, a long yellow robe, trowsers made of scarlet, Angora shawl, and was in every other respect, dressed like a man of rank. He asked me who I was, whence I had come, and whither I was going, and why I looked so earnestly at the figures on the wall. When I had replied to his different questions, he sat down upon a bank and invited me to smoke a pipe with him, offering at the same time tobacco from his bag, which was made of green silk embroidered with gold. He told me that his family were once powerful at Iconium, but that of late years the greatness of the Osmanlis had also declined, and he feared that a prophecy which foretold the destruction of their power, would soon be realized. After he had smoked his pipe, he wished me good morning, and continued his walk with the same dignified pace along the foot of the wall.'

Mr. Kinneir is a military man, and throughout his journey, he kept military objects steadily in view; but even with this excuse, there is something rather whimsical in the thorough-bred spirit which he continually manifests. When he visits Cyprus, he can-

Vot. X. N.S.

not help intimating that it would make a vastly convenient and important acquisition to England, and now, at Iconium, we learn from him how easily this part of Asia Minor might be taken from the Grand Seignior, and with how little trouble and expense it might be sustained. Upon this subject we have some doubts; but were his representation correct, there are still some trifling considerations connected with the question of right, which must be disposed of before his scheme can be, with perfect propriety, carried into effect, and which we should hope, would not be so

coolly disregarded as he seems to wish they should.

After passing through Ladik, Eilgoun, and Ak Shehr, Mr. K. reached Ohum Kara Hissar, the Black Castle of Opium, so called from the vast quantities of that drug grown and prepared there: the average produce is ten thousand oke, or about 30,000 lbs. This place was suffering under the double scourge of famine and the flour-dealing rapacity of the Pasha, who had monopolised the importation trade, and retailed it at his own price. The famine had taken place in consequence of the folly of the surrounding farmers, who, finding that the opium growers had realized enormous profits the preceding year, had neglected the corn husbandry, and filled their fields with poppies. The effect might have been anticipated: they could find no market for their opium; they had no corn for the necessary consumption; they ruined themselves, and starved their neighbours. The fever, which had never entirely left Mr. K., together with fatigue and bad accommodation, had now so much reduced his strength, that he was under the necessity of hastening forward, leaving unnoticed much which he had intended to examine minutely. From Kutaiah, the ancient Cotyæum, he travelled in company with an unfortunate Jew merchant, who was a complete slave to the caprices of his Tatar, although he paid his tormentor twice the usual salary. He was invariably placed in the lowest seat, not permitted to approach the fire, and his coffee was handed to him after every one else had been served; he was mounted upon the worst horse, but whenever the Tatar chose to exchange, the poor Israelite was compelled to dismount in the middle of the road, without daring to express a murmur; he was frequently obliged to follow the Tatar at full speed, and 'seldom travelled a stage without a tumble in 'the mud.' At Choocoorjee, there was a heavy fall of snow, through which they reached, after various accidents, a village called Turba, whose inhabitants are exempt from tribute, on the express condition that they act as guides to all persons passing these mountainous regions; they are held accountable for all who perish in the snow, and train dogs to discover lost travellers by the scent. Here the party was detained two days, until several other travellers were collected. Mr. K. then hired twenty of the villagers to precede them with long poles in order to track the path. Still it was a tremendous effort. One unfortunate Armenian, having advanced so far that his exhausted mules were unable either to advance or to return, was compelled to feave his merchandise on the road. Amid all these difficulties and dangers, one ridiculous circumstance occurred to amuse such as were capable of enjoying amusement.

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A fat and avaricious Turk, returning from Kutajah to Boursa, unwilling to hire a sufficient number of guides of his own, had taken advantage of the opportunity, and, with his servants, had followed our footsteps: The men whom I had hired, and to whom he tenaciously refused to give even a few paras, did not interfere with him until he had got near the summit, and in the most dangerous part, when they drew up on each side of the path, and peremptorily insisted on his leading the way. He refused to advance; but the youth from whom I had hired the horses, put his carbine to his breast, and threntened to shoot him if he did not instantly comply. He accordingly spurred his horse, but had not gone twenty yards before the animal sunk up to the ears in the snow, and in endeavouring to extricate itself, overturned the unwieldy rider, who lay half-smothered for several mi-They then went to his assistance, and he at last consented, with reluctance, to open his heart, and make them a present of five piastres.'

March 7th, Mr. Kinneir reached Boursa, the ancient Prusa, the capital of Bithynia, which he considers as one of the most populous and prosperous cities in the Turkish empire. Its mosques are not fewer than three bundred and sixty-five, and some of them are extremely superb. The Bezestein and Bazars are extensive, and filled with articles of traffic, the Khans and Colleges are numerous and respectable, and the baths are commodious and in great The population may amount to forty thousand. ring Mr. K.'s stay of two days, 'many thousand' died of the plague, which raged with such violence, that he found it necessary to employ attendants armed with sticks, when he went into the streets, to prevent passengers from touching him. ravages of the pestilence in this place, will not surprize our readers when they learn, that the streets are in some parts so narrow that 'you might leap from one house into the other.' Greek Patriarch here was held in great veneration by his flock. At Modania, Mr. Kinneir was so much exhausted as to be unable to proceed, and during several days which were passed in a cold and comfortless lodging, his servant despaired of his life. At length, having gained a little strength, he was carried down to the beach, and embarked for Constantinople; but the wind being high and contrary, the rowers could make no way; they were obliged to land at the wretched village of Armalli, and here his situation was almost the extreme of misery.

'I could procure no lodging, and was reduced to the necessity of either remaining in the boat, which had no deck to protect us from

the snow and rain, or of taking possession of a ruinous house, inhabited by a poor Greek, his wife, and two children. To increase my discom. fort the plague was raging in the place, and had destroyed most of its The only room in the house consisted of an apartment inhabitants. about ten feet square; but even in this the windows were broken, and the wind and snow beat through the crevices of the wall. The Greek and his family, my servant and myself, were weather bound in this hovel for four days, and never, in the course of a life spent amidst the storms of fortune, can I remember having experienced such distress.\* The fever did not quit me for an instant; I had no medicine or comfort of any kind; I was continually immersed in the fumes of tobacco, and in momentary expectation of being infected with the plague. The storm having abated on the fifth day, I sent to a neighbouring village, and hired horses to carry me across the peninsula which divides the gulfs of Modania and Nicomedia. Weak as I was, I rode five hours over a mountainous tract knee-deep with snow. The cold was excessive, and the north wind blew keenly in our faces. I suffered such agony during the greater part of this journey that I was frequently tempted to throw myself off my horse, and perish at once in the snow.'

To aggravate his misery, he was refused, at about half the distance mentioned above, a lodging on the sea shore, and at the end of this day of suffering, took up his lodgings in a deserted house in a town depopulated by the plague. The next morning he reached Angori, on the gulf of Nicomedia, embarked with a fair wind, and passing under the three lofty and beautiful Princes Islands, once the place of exile for persons of that rank, landed that evening at Pera, where, in the hospitable mansion of Mr. Liston, then our ambassador at the Porte, and 'in the society of many old and kind friends,' he regained his health and his appetite for travelling.

We have now conducted our readers not quite through half the volume. The details of a yet more interesting journey remain to be given, which we must reserve for a future Number.

Art. II. An Introduction to Entomology; or, Elements of the Natural History of Insects: with Plates. By Wm. Kirby, M.A. F.L.S. Rector of Barham; and Wm. Spence, Esq. F. L. S. Vol. II. 8vo. pp. 529. Price 18s. London. 1817.

In the midst of our more serious labours, the perusal of the amusing volume, which stands at the head of this article, has tended not a little to refresh our spirits. We are unwilling that our readers, who have to follow us through many a page of

<sup>\*</sup> The author of this work entered the army at the early age of twelve years, and has almost ever since been employed on active service.

solid discussion and sober criticism, should be altogether deprived of some portion of the entertainment which we have derived from this interesting volume; although it has doubtless, before this time, found its way to the studies of many of them. We shall not, therefore, content ourselves with barely stating, that it fully sustains the creditable character so well earned by its Authors, in the publication of the preceding volume; but, in continuation of our former plan,\* we shall make some copious extracts, which cannot fail to speak satisfactorily for themselves.

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The contents of the present volume occupy twelve letters; in the course of which the following subjects are treated. 1. The imperfect and perfect Societies of Insects. 2. The means by which Insects defend themselves. 3. The motions of Insects. 4. The noises produced by Insects. 5. Luminous Insects. 6. The hybernation of Insects. 7. The instinct of Insects.

The social habits of Insect tribes, are connected with some of the most wonderful of their instincts, and open to us the richest field of Entomological research. In the development of these habits, they frequently exhibit functions strikingly analogous to those of human beings. The perfect order which prevails in these little communities, is truly astonishing; the skill with which they construct their habitations and store-houses, is often such as to afford no small labour to the Philosopher who attempts to give a rational account of them; while the prudence and diligence displayed by their countless myriads, have been marked by inspired writers, as a lesson of practical wisdom for the children of men.

The associations of Insects have been judiciously viewed by our Authors, under two divisions, perfect, and imperfect. Imperfect societies are those in which the association is only during a part of their existence; Perfect societies are those in which Insects are associated in all their states, live together in a common habitation, and unite their labours for the promotion of a common object. Of imperfect societies we have familiar examples in the Tipulidæ, which, even when the snow covers the ground, float upon the wintry sun-beam, weaving the mazy dance in sheltered situations. Who is there that has not, in the Autumn, observed the infinite myriads of Ephemeræ, disporting in choral dances over the surface of the stream? In May and June, countless hosts of little black flies of the genus Empis, 'wheel in aery 'circles over stagnant waters.'

The individuals of Thrips Physapus, the fly that causes us in hot weather such intolerable titilation, are very fond of each other's company when they feed. Towards the latter end of last July, walking

<sup>\*</sup> See Ecl. Rev. N. S. Vol. V. p. 572.

through a wheat-field, I observed that all the blossoms of Convolvulus arvensis, [common bindweed] though very numerous, were interiorly turned quite black by the infinite number of these insects, which were coursing about within them,' p. 14.

The associations of the Gryllus migratorius approach much nearer to perfect societies. Our Authors are, however, unwilling to allow the correctness of the old Arabian fable, (hastily adopted by travellers,) that Locusts are conducted in their flights by a leader or king. In regard to this position, some reasonable doubts are suggested; we do not, however, include the following among them.

The absurdity of the supposition, that an election is made, will appear from such queries as these, at which you may smile—Who are the electors? Are the myriads of millions all consulted, or is the elective franchise confined to a few? Who holds the courts and takes votes? Who casts them up and takes the result? When is the election made?

But we shall quit this subject, for an example of the Perfect Societies; which shall be selected from the Termites, or White Ants, a tribe of Neuropterous Insects. In these Associations, the Larvæ are the workers, the Neuters form the soldiers of the community, while the males and females are exempted from all the labours which occupy the rest of the colony.

4 The first establishment of a colony of Termites takes place in the following manner. In the evening, soon after the first tornado, which at the latter end of the dry season proclaims the approach of the ensuing rains, these animals, having attained to their perfect state, in which they are furnished and adorned with two pair of wings, emerge from their clay-built citadels by myriads and myriads, to seek their fortune. Borne on these ample wings, and carried by the wind, they fill the air, entering the houses, extinguishing the lights, and even sometimes being driven on board the ships that are not far from the shore. next morning they are discovered covering the surface of the earth and waters; deprived of the wings which enable them to avoid their numerous enemies, and which are only calculated to carry them a few hours ... Insects, especially ants, which are always on the hunt for them, leaving no place unexplored; birds, reptiles, beasts, and even man himself, look upon this event as their harvest, and, as you have been told before, make them their food; so that scarcely a single pair in many millions get into a place of safety, fulfil the first law of nature, and lay the foundation of a new community. The workers, who are continually prowling about in their covered ways, occasionally meet with one of these pairs, pay them homage if they are elected to be king and queen, or rather father and mother, of a new colony : all that are not so fortunate, inevitably perish; and, considering the infinite host of their enemies, probably in the course of the following day. pp. 34, 35.

The ruling pair are soon enclosed, by the workers, in a palace of clay. Here they exist in a state of perpetual confinement; not being suffered to leave their kingdom, the avenues to which are only of sufficient dimensions to admit the workers and neuters; consequently, the exit of the governing powers, (whose corporeal magnitude corresponds to the dignity of their station,) becomes impossible. The female soon begins to supply the colony with inhabitants. At the period of oviposition, it has been calculated that she produces 80,000 eggs within twentyfour hours! The subterranean labours of the working Termites, are carried on in the most wonderful manner. In the immediate superficial neighbourhood of the nest, little bustle will be seen; it is necessary, for the preservation of the race from their numerous enemies, that every process should be carried on underground. They are admirable miners and engineers! Thousands of streets, and lanes, and shafts, and levels, are excavated about three feet below the nest, by which a communication is kept open with every part of their populous city. If a comparison be instituted between the physical powers of these little insects, and the magnitude of their operations, as contrasted with those of man, how do the proudest monuments of human art dwindle into insignificance, provided we confine our consideration to the vast accumulation of the effects of individual labour! While some of the pipes which they drive through the ground do not much exceed the dimensions of their bodies, there are others the diameter of which is equal to the bore of a large cannon. What is the largest tunnel, by which human labour has perforated the solid strata of our globe, when compared with insect works like Their food consists of gums and the inspissated juices of trees, formed into little masses like raspings of wood, and stored up in cells of clay.

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So much for Neuropterous Societies. We wish we could find room for some detailed extracts respecting the habits of the four tribes of Social Insects of the Order Hymenoptera, namely, Ants properly so called (Formica of Linné,) Wasps and Hornets, Humble-Bees, and the Hive-Bee. It is not, however, our design to anticipate the contents of this volume, by such a lengthened detail as might tend to supersede the perusal of the work itself: our extracts are given rather to excite the desire of our readers for further information, than to satiate it; we shall, therefore, limit ourselves to a few miscellaneous quo-

Communities of insects, like associations of men, are subject to have the harmony of their societies interrupted by discord. Auts, it should appear, are peculiarly litigious and ferocious animals; and while historians are busy in recording the strifes of man, Entomologists find employment in handing down to

posterity the battles and triumphs of these conflicting tribes, which are not content with throwing up their earth-works for civil purposes, but often take the field to massacre each other.

' They are susceptible of the emotions of anger; and when they are menaced or attacked, no insects shew a greater degree of it, Providence, moreover, has furnished them with weapons and faculties which render it extremely formidable to their insect enemies, and sometimes a great annoyance to man himself. Two strong mandibles arm their mouth, with which they sometimes fix themselves so obstinately to the objects of their attack, that they will sooner be torn limb from limb than let go their hold; -and after their battles, the head of a conquered enemy may often be seen suspended to the antennæ or legs of the victor, -a trophy of his valour, which, however troublesome, he will be compelled to carry about him to the day of his death. Their abdomen is also furnished with a poison bag (Ioterium) in which is secreted a powerful and venomous Auid, long celebrated in chemical researches, and once called formic acid, though now considered a modification of the acetic and malic. .... But weapons without valour are of but little use; and this is one distinguishing feature of our pigmy race. Their courage and pertinacity are unconquerable, and often sublimed into the most inconceivable rage and fury.... Point your finger towards any individual of Formica rufa [the hill ant], -instead of running away, it instantly faces about, and, that it may make the most of itself, stiffening its legs into a nearly straight line, it gives its body the utmost elevation it is capable of; and thus

' Collecting all its might dilated stands,'

prepared to repel your attack. Put your finger a little nearer, it immediately opens its jaws to bite you, and rearing upon its hindlegs bends its abdomen between them, to ejaculate its venom into the wound.

'This angry people, so well armed and so courageous, we may well imagine are not always at peace with their neighbours; causes of dissention may arise to light the flame of war between the inhabitants of nests not far distant from each other. To these little bustling creatures a square foot of earth is a territory worth contending for; their droves of Aphides equally valuable with the flocks and herds that cover our plains; and the body of a fly or a beetle, or a cargo of straws and bits of stick, an acquisition as important as the acquisition of a Lima fleet to our seamen. Their wars are usually between nests of different species . . . With respect to ants of one species, Myrmica rubra, combats occasionally take place, contrary to the general habits of the tribe of ants, between those of the same nest. The wars of ants that are not of the same species take place usually between those that differ in size; and the great endeavouring to oppress the small are nevertheless often outnumbered by them, and defeated. Æneas Sylvius. after giving a very circumstantial account of one contested with great obstinacy by a great and small species on the trunk of a pear-tree, gravely states, " This action was fought 44 in the pontificate of Eugenius the Fourth, in the presence of Ni"cholas Pistoriensis, an eminent lawyer, who related the whole history of the battle with the greatest fidelity!" A similar engagement between great and small ants is recorded by Olaus Magnus, in which the small ones being victorious are said to have buried the bodies of their own soldiers, but left those of their giant enemies a prey to the birds. This event happened previous to the expulsion of the tyrant Christiern the Second from Sweden.' pp. 67—71.

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ght NiLeaving the turmoils of ants, we shall now make a more peaceful excursion with a different genus—the Hive Bee, an insect domesticated in our rural retreats. The hum of this little busy animal, though a sound by no means musical, and a tone without modulation, is delightful to the ear, and tranquillizes the mind, being powerfully associated with the ideas of rural peace, and of happy labour, and vividly recals to memory some of the earliest scenes, and most innocent pursuits of childhood.

'Nor undelightful is the ceaseless hum
To him who muses through the woods at noon,
Or drowsy shepherd as he lies reclin'd!'

Insensible, indeed, to the surrounding objects of nature must be the heart of that man, who, in his rambles through the fields, has not stooped to watch this little reveller, while lurking in the bell of the Campanula, or probing the receses of the Honey-suckle; and who has not derived many a moral lesson from the unceasing activity of the busy insect which attracted his gaze. It is not every one, however, who has an accurate notion of the employment of the bee, and of the actual substances of which it is in search.

'The principal object of the bees, is, to furnish themselves with three different materials :- the nectar of flowers, from which they elaborate honey and wax; the pollen or fertilizing dust of the anthers, of which they make what is called bee-bread, serving as food both to old and young; and the resinous substance called by the ancients Propolis and Pissoceros, &c. used in various ways in rendering the hive secure, and giving the finish to the combs. The first of these substances is the pure fluid secreted in the nectaries of flowers, which the length of their tongue enables them to reach The tongue of a bee, you are to observe, though in most blossoms. so long and sometimes so inflated, is not a tube through which the honey passes, nor a pump acting by suction, but a real tongue which laps or licks the honey, and passes it down on its upper surface, as we do, to the mouth, which is at its base concealed by the man-It is conveyed by this orifice through the œsophagus into the first stomach, which we call the honey bag, of which, from being very small, is swelled when full of it to a considerable size. Honey is never found in the second stomach, (which is surrounded with muscular rings, and resembles a cask covered with hoops from the one end to the other,) but only in the first : in the latter and in

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the intestines the bee bread only is discovered. How the wax is secreted, or what vessels are appropriated to that purpose, is not yet ascertained. Huber suspects that a cellular substance, composed of hexagons, which lines the membrane of the wax-pockets, may be concerned in this operation. . . . Observe a bee that has alighted on an open flower. The hum produced by the motion of her wings ceases, and her employment begins. In an instant she unfolds her tongue, which before was rolled up under her head. With what rapidity does she dart this organ between the petals and the stamina! At one time she extends it to its full length, then she contracts it; she moves it about in all directions, so that it may be applied both to the concave and convex surface of a petal, and wipe them both : and thus by a virtuous theft robs it of all its nectar. All the while this is going on, she keeps herself in a constant vibratory motion. The object of this industrious animal is not, like the more selfish butterfly. to appropriate this treasure to herself. It goes into the honey be as into a laboratory, where it is transformed into pure honey; and when she returns to the hive, she regurgitates it in this form into one of the cells appropriated to that purpose.' pp. 176—179.

This botanical plunderer is not satisfied with robbing the nectaries of their saccharine juices, to be elaborated into honey and wax; it next visits the anthers, to pilfer the pollen, from which If the integument, which holds this the bee-bread is made. fertilizing dust, be already burst, it is immediately brushed of by the first pair of legs, transferred to the middle pair, and then to the hinder, where it is deposited in the shape of a small pellet in baskets formed by the hairs with which they are furnished; but if the anther be not already burst, the animal opens the cell with her mandibles, and extracts the farina. It is a disputed point, whether each individual of the hive confines itself, in its excursion, to a given species of flower, or visits every blossom indiscriminately. Aristotle (as our Authors inform us) maintained the first position; Dobbs, and after him Butler, have stated, in the Philosophical Transactions, that they often followed a bee from flower to flower, which was always of the species first selected, even though among the scarcest in the field; while Reaumur has remarked that Bees return to the hive each lader with pellets of pollen of uniform colours, yellow, red, white, and even green, which would appear to imply that the masses have been gathered from the anthers of some determinate species. It not unfrequently happens, that the animal itself is powdered with the dust which it has been collecting, so as to assume an artificial hue of the most vivid colour, by which it might be mistaken for an insect of a perfectly different kind. Messrs. Kirby and Spence think it probable, that a given species is selected by the Bees, because the particles of pollen cohere more closely when precisely of the same form, than when taken from different plants. If the fact be certain, we should rather incline to the not

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idea which they throw out, that Bees have been gifted by Providence with an instinct to select a particular species of flower in each excursion, both to aid the fertilizing of that species, and to prevent the production of hybrids by the indiscriminate dispersion of various kinds of farina. The following hint, in continuation of the same subject, is rather ingenious than probable.

A botanist, practised in the figure of the pollen of the different species of common plants, might easily ascertain, by such an examination, whether a bee had collected its ambrosia from one or more, and also from what species of flower.' p. 183.

Propolis is a soft, red, aromatic gum-resin, which will pull out into a viscid thread, and imparts a gold colour to white polished metals. It is used as a varnish for the combs and hives, and also in stopping chinks or orifices. Huber conceives, from experiments, that it is obtained from the swelling leaf buds of certain plants; Mr. Kirby has seen bees very busy collecting it from the gems of Populus balsamifera (the Tacamahaca); Mouffet instances the Poplar and Birch; and Riem, the Pine and Fir.

Bees, in their excursions, do not confine themselves to the spot immediately contiguous to their dwelling, but, when led by the scent of honey, will go a mile from it. Huber even assigns to them a radius of half a league round their hive for their ordinary excursions; yet, from this distance, they will discover honey with as much certainty as if it was within their sight. These insects, especially when laden and returning to their nest, fly in a direct line, which saves both time and labour. How they are enabled to do this with such certainty as to make for their own abode, without deviation, I must leave to others to Connected with this circumstance, and the acuteness of their smell, is the following curious account, given in the Philosophical Transactions for 1721, of the method practised in New England for discovering where the wild bees live inthe woods, in order to get their honey. The honey-hunters set a plate containing honey or sugar, upon the ground, in a clear day. The bees soon discover and attack it; having secured two or three that have filled themselves, the hunter lets one go, which, rising into the air, flies straight to the nest: he then strikes off at right angles with its course a few hundred yards, and letting a second fly, observes its course by his pocket-compass, and the point where the two courses intersect is that where the nest is situated.' pp. 187, 188.

In a subsequent part of the work, the faculty of finding the hive is referred, by our Authors, to a 'distinct instinct.'

When bees have found the direction in which their hive lies, Huber says they fly to it with an extreme rapidity, and as straight as a ball from a musket: and if their hives were always in open situations, one might suppose, as Huber seems inclined to think, that it is by their sight they are conducted to them. But hives are frequently found in small gardens embowered in wood, and in the midst of

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willages surrounded and interspersed with trees and buildings, so as to make it impossible that they can be seen from a distance. If you had been with me in 1815, in the famous Pays de Waes in Flanders,—where the country is a perfect flat, and the inhabitants so enamoured either of the beauty or profit of trees, that their fields, which are rarely above three acres in extent, are constantly surrounded with a double row, making the whole district one vast wood—you would have pitied the poor bees, if reduced to depend on their own eye-sight for retracing their road homeward. I defy any inhabitant bee of this rural metropolis [St. Nicholas], after once quitting its hive, ever to gain a glimpse of it again until nearly perpendicular over it. The bees, therefore, of the Pays de Waes, and consequently all other bees, must be led to their abodes by intinct, as certainly as it is instinct that direct the migrations of birds or of fishes, or domestic quadrupeds to find out their homes from inconceivable distances. pp. 501, 502.

A very amusing account (taken from Maillet) will be found in this volume, of the transportation of Bees from Upper to Lower Egypt, in order to prolong the season of honey-gathering, and consequently to increase the produce of the hives. Saintfoin is one of the earliest crops which is seen at the close of the Autumn, immediately after the inundations of the Nile have ceased. The blossom first unfolds itself in Upper Egypt, the climate being there of a higher temperature. The hives, piled on each other in pyramids, move down the Nile in boats appropriated to the purpose; the rate of transportation Northwards keeping pace with the gradual unfolding of the blossom in the cooler climate.

There is one advantage to be derived from an Apiary, to which few persons, we conceive, have hitherto turned their attention; we shall notice it as giving us an opportunity of bringing forward one of those instances of pleasantry in which our Authors indulge too freely, we think, for good taste, though not unsuccessfully a respects the light-reading humour of the present day.

'Many means have been had recourse to for the dispersion of mobs and the allaying of popular tumults. In St. Petersburgh (so travellers tell us) a fire-engine playing upon them does not always cool their choler; but were a few hives of bees thus employed, their discomfiture would be certain. The experiment has been tried. Lesser tells us, that, in 1525, during the confusion occasioned by a time of war, a mob of peasants assembling in Hohnstein (in Thuringia) attempted to pillage the house of the minister of Elende; who having in vain employed all his eloquence to dissuade them from their design, ordered his domestics to fetch his bee-hives, and throw them in the middle of this furious mob. The effect was what might be expected; they were immediately put to flight, and happy if they escaped unstung. pp. 204, 205.

It is a curious proof of the zeal which naturalists are apt to display even in the remotest and most insignificant details of the science to which they are devoted, that Entomologists have

taken the trouble to ascertain the weight of bees. Reaumur found that 336 of these animals weighed exactly an ounce; consequently the mean weight of a hive-bee is  $1\frac{428}{1000}$  grains! information to which, we suspect, few of our readers will attach a high degree of importance. Mr. John Hunter has not contributed much more to the stock of philosophical knowledge, in having investigated and recorded the trivial fact, that 2160 working-bees fill an ale-house pint!

But it is time for us to leave the Apiary; we cannot, however, do so without quoting a singular anecdote, of the truth of which we confess we are somewhat sceptical; and yet we are not sure that it is reasonable to entertain doubts of a simple fact which

appears to be traced to respectable authority.

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' Upon this subject of the enemies of bees, I cannot persuade myself to omit the account Mr. White has given of an idiot boy, who from a child shewed a great propensity to bees. They were his food, his amusement, his sole object. In the winter he dozed away his time in his father's house, by the fire-side, in a torpid state, seldom leaving the chimney-corner: but in summer he was all alert and in quest of his game. Hive-bees, humble-bees, and wasps, were his prey, wherever he found them. He had no apprehension from their stings, but would seize them with naked hands, and at once disarm them of their weapons, and suck their bodies for the sake of their honey-bags. Sometimes he would fill his bosom between his shirt and skin with these animals; and sometimes he endeavoured to confine them in bottles. He was very injurious to men that kept bees; for he would glide into their bee-gardens, and sitting down before the stools, would rap with his fingers, and so take the bees as they came He has even been known to overturn the hives for the sake of the honey, of which he was passionately fond. Where metheglin was making, he would linger round the tubs and vessels, begging a draught of what he called bee-wine. This lad was lean and sallow, and of a cadaverous complexion; and, except in his favourite pursuit, in which he was wonderfully adroit, discovered no manner of understanding. Had his capacity been better, and directed to the same object, he had perhaps abated much of our wonder at the feats of a more modern exhibiter of bees: and we may justly say of him now,

' Had thy presiding star propitious shone,

' Should'st Wildman be.' pp. 210, 211.

The chapter which treats on the Motions of Insects, contains some very interesting matter. Among the various methods by which Insects are transported from place to place, none is so curious as the silken ropes formed by the various tribes of spinners. The common cabbage butterfly ascends a smooth surface by a rope-ladder, composed of silken threads which it has spun in a zig-zag direction. Many other larvæ (particularly those called geometers, from the circumstance of their measuring their

path by successive links of a silken line) drop from an astonial. ing height, leaving a rope behind them, along which they can again ascend at pleasure. But, perhaps, the most wonderfuld these animals are the spiders which produce the gossamer webs: by the buoyancy of which, it is conceived, they are enabled to sail in the air, and to mount to prodigious elevations. These webs, which so frequently cover the surface of fallow and stubble fields, or form a delicate tracery upon our hedges, strung with the pearl-like drops of the morning dew, are most common in the autumn. In Germany, their appearance is so constant at this period, and so closely connected with the change of season, the they are popularly denominated by the expressive name, Der Riegender sommer,—the flying summer. The production of these webs, was, with the naturalists of former times, a subject of strange speculation. Spenser alludes to the vulgar idea of the formation, when he speaks of 'The fine nets which oft we wove 'see of scorched dew!' Robert Hooke, one of the earliest Fall lows of the Royal Society, and an eminent philosopher, graver conjectures respecting Gossamer, that 'tis not unlikely but the 'those great white clouds, that appear all the summer time, my be of the same substance!' In France, where these webs in called Fils de la Vierge, it has been imagined that they m formed of the cottony envelope of the eggs of the Vine Coccus After enumerating these several opinions, or rather fancies, or Authors proceed to give us a more natural account of this phenomenon.

- 'These webs (at least many of them) are air-balloons—and the aëronauts are not
  - "Lovers who may bestride the gossamer That idles in the wanton summer air, And yet not fall—"

but spiders, who, long before Montgolfier, nay, ever since the creation, have been in the habit of sailing through the fields of etherin these air-light chariots! This seems to have been suspected long up by Henry Moore, who says,

"As light and thin as cobwebs that do fly
In the blew air, caus'd by the autumnal sun,
That boils the dew that on the earth doth lie,
May seem this whitish rug then is the scum;
Unless that wiser men make't the field-spider's loom."

Where he also alludes to the old opinion of scorched dew. But the first naturalists who made this discovery appear to have been D. Hulse and Dr. Martin Lister—the former first observing that spides shoot their webs into the air; and the latter, besides this, that they are carried upon them in that element. This last gentleman, in fine serene weather in September, had noticed these webs falling from the heavens, and in them discovered more than once a spider, which he

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named the bird. On another occasion, whilst he was watching the proceedings of a common spider, the animal suddenly . . . . darted forth a long thread, and vaulting from the place on which it stood, was carried upwards to a considerable height. Numerous observations afterwards confirmed this extraordinary fact; and he further discovered, that, while they fly in this manner, they pull in their long thread with their fore-feet, so as to form it into a ball—or, as we may call it, air-balloon—of flake. The height to which spiders will thus ascend he affirms is prodigious. One day in the autumn, when the air was full of webs, he mounted to the top of the highest steeple of York Minster, from whence he could discern the floating webs still very high above him. Some spiders that fell and were entangled upon the pinnacles he took. They were of a kind that never enter houses, and therefore could not be supposed to have taken their flight from the steeple.' pp. 335—337.

There are several questions connected with the formation of gossamer, which still remain open for the researches of naturalists. Whether the terrestrial and aërial gossamer be formed by the same animal, though highly probable, is yet undecided. The purpose for which these nets are spread over the surface of the fields, is not less a matter of doubt. The present Writers adopt the opinion that the meshes are intended as bridges by which the little animal may pass with facility from straw to straw, or from clod to clod; and that they also serve to collect the dew, which spiders drink with avidity. We think that they have too easily doubted that they are chiefly designed to catch the flies when they rise in the morning from the surface of the earth. What, again, is the purpose of the lofty excursions of spiders, into the upper regions of the atmosphere? It appears scarcely rational to doubt that these are predatory voyages, and that spiders sail among the clouds of gnats, and the swarms of flies, which sport in the more elevated strata, the exuvire of these animals being frequently found in these filmy balloons, when descending to the ground.

Not quite so smooth, nor so rapid, is the motion of insects which move through the air by the aid of wings. And yet, when compared with the loco-motive powers of quadrupeds, how astonishingly swift is their progress.

'The aërial progress of the fly-tribes, (Muscidæ), including the Gad-flies (Estrus), Horse-flies (Tabanus), Carrion flies (Musca), and many other genera,—which constitute the heavy horse among our two-winged fliers,—is wonderfully rapid, and usually in a direct line. An anonymous observer in Nicholson's Journal calculates that, in its ordinary flight, the common house-fly (Musca domestica, L.) makes with its wings about 600 strokes, which carry it five feet every second' p. 362.

Such calculations proceed upon hypotheses the most falla-

cious, and are undeserving, we think, of being seriously quoted. The rate of motion is, however, a subject of actual observation, and wonderful is the fact. The most incurious observer must have remarked, with some astonishment, that swarms of minute insects have kept in his company with a uniform progress, and apparently without effort, when he has been travelling with considerable expedition. The ordinary flight of the house-fly is stated, above, to be five feet in a second; when alarmed, its velocity can be increased to thirty-five feet! It is stated that, supposing a race-horse to clear one mile in a minute, the Musca domestica would, in its swiftest flight, pass over one-third of the same distance in the same time.

We have left ourselves little space for quotations from the entertaining letter upon the Noises of Insects. It commences with the statement of an Entomological paradox, that Insects have

no voice, though they produce noises!

'You may be tempted to exclaim with the Roman naturalist, What, amidst this incessant diurnal hum of bees; this evening boom of beetles; this nocturnal buz of gnats; this merry chirp of cricken and grasshoppers; this deafening drum of cicadæ, have insects no voice!' p. 375.

The paradox, however, admits of an easy solution, by voice being usually understood a tone proceeding from the mouth, whereas no insects produce sound by this organ. It is by the vibration of the wings, alone, that Insects produce noises, during their motion from place to place. To this statement, Mr. Kirby sportively allows two exceptions.

The only kind of locomotion, during which these animals produce sounds, is flying: for though the hill-ants (Formica rufa, L) as I formerly observed, make a rustling noise with their feet when walking over dry leaves, I know of no other insect, the tread of which is accompanied by sound, except indeed the flea, whose steps a lady assures me, she always hears when it paces over her night cap, and that it clicks as if it was walking in patterns!! p. 376.

Among the Insects which produce a considerable noise by the motion of their wings, in flying, the most remarkable, of the Coleopterous tribe, is Scarabæus stercorarius, L. (the Common Dung-Chafer) which wheels its droning flight at sun-set. Melolontha vulgaris & solstitualis, F. (the Common Cockchafer, and that which appears at the summer solstice); Necrophorus Vespillo, F. (the Burying Beetle); and Cicindela sylvatica, are also adduced as striking examples. Among the Hemiptera, Coreus marginatus, F. is the only instance with which our Authors are acquainted. Few of the Lepidoptera belong to the noisy tribe; although some of the Hawk-moths (Sphinx; F.) must be excepted. The Hymenopterous Order has many 'Insects of sounding wing,' of which the Bee is a familiar instance.

The noisiest wings belong to insects of the Dipterous Order, (p. 379) of which the Gnat Genus (Culex), and the various kinds of Horse-flies (Tabanus, Tomoxys, Hippobosca,) are well known as being among the most troublesome enemies of man and beast.

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Another mode by which noises are produced by Insects is, the motion of their jaws in feeding. The ticking of the Deathwatches, (supposed to be little beetles of the timber-boring genus, Anobium, F.) is produced by the head, which it beats with great force upon the substance in which it penetrates. The Cricket tribe (Acheta) produce their shrill, chirping sounds, by rubbing the bases of their elytra against each other. The noise of Grass-hoppers, is due to the same cause. We shall conclude our notice of this part of the work, with a quotation respecting the supposed musical powers of the Cicadæ tribe.

The species of the Genus Tettigonia, F. called by the antient Greeks, by whom they were often kept in cages for the sake of their song—Tettix, seem to have been the favourites of every Grecian bard from Homer and Hesiod to Anacreon and Theocritus. Supposed to be perfectly harmless, and to live only upon the dew, they were addressed by the most endearing epithets, and were regarded as all but divine. One bard intreats the shepherds to spare the innoxious Tettix, that nightingale of the nymphs, and to make those mischievous birds the thrush and blackbird their prey. Sweet prophet of the summer, says Anacreon, addressing this insect, the Muses love thee, Phæbus himself loves thee, and has given thee a shrill song: old age does not wear thee; thou art wise, earth-born, musical, impassive, without blood; thou at almost like a God. So attached were the Athenians to these insects, that they were accustomed to fasten golden images of them in their hair, implying at the same time a boast that they themselves, as well as the Cicadæ, were Terræ filii. They were regarded, indeed, by all. as the happiest, as well as the most innocent of animals-not we will suppose, for the reason given by the saucy Rhodian Xenarchus, where he says,

> "ilappy the Cicadas' lives, Since they all have voiceless wives."

'The sound of this insect, and of the harp, were called by one and the same name. A Cicada sitting upon a harp was a usual emblem of the science of music, which was thus accounted for, when two rival musicians. Eunomus and Ariston, were contending upon that instrument, a Cicada flying to the former and sitting upon his harp, supplied the place of a broken string, and so secured to him the victory.' pp. 402, 403.

But it is time to close this article. From the preceding quotations, our readers will perceive that this is a volume of no ordinary interest. It is with regret that we again notice a fault which we pointed out in our Review of the first volume, and which is not less observable in that which lies before us;

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we mean, the occasional introduction of coarse and disgusting matter, which is peculiarly reprehensible in a work intended for popular reading, and which will, of course, find its way to so many drawing-room tables. That the precise nature of our objection may be fairly understood, we shall advert to some few of those passages which we think highly improper, when it is considered that the work is likely to fall into the hands of many young persons and female readers. The anatomical discussion in pp. 136, 137, however philosophically just, is open to this objection. Many of the remarks in pp. 241-252 are offensive, and even nauseating to a delicate mind. The matter contained in pp. 260, 261, is exceedingly disgusting; and the homely phrase of Dr. Hulse, in p. 333, might have been omitted without detracting from the entertainment afforded by the work. With a general soberness, and even correctness of feeling upon moral and religious subjects, there is an occasional frivolity, not to say irreverence, of which we must strongly testify our disappro-For instance; the choral dances of the Ephæmen remind these writers ' of angels and glorified spirits drinking ' life and joy in the effulgence of the divine favour.' (p. 6,) Respecting a statement on Bees, they remark, 'You will call upon me to bring forth my "strong reasons" in support of it,' (p. 131), an instance of levity in Scriptural allusions which is not to be excused merely because it is common. Such faults as these, (which we point out in a friendly spirit,) our Authors will endeavour, we trust, to avoid in the remaining volume; the appearance of which we look for with no small degree of eagerness.

Art. III. The Holy Bible, newly translated from the Original Hebrew: with Notes Critical and Explanatory. By John Bellamy, Author of "The History of all Religions." 4to. pp. xl. 190. Price 16s. Large Paper, 24s. 1818.

(Continued from Page 20.)

MR. Bellamy professes rigidly to adhere to the Hebrew text, without the aid of manuscripts and the ancient versions; and he reprobates the introduction of conjectural readings. His version, however, may prove not the less licentious in the absence of those auxiliaries of which his predecessors have availed themselves. Hebrew words are as fruitful a source of error in the hands of a rash and fanciful innovator, as the various readings of manuscripts and versions can ever be under the management of any emendator. The learned conjectures of such a writer, for instance, as Houbigant, may be far less detrimental to the integrity of the Divine word, than the Hebrew criticisms of Mr. Bellamy. Criticism, indeed, is a term which in but

few instances can be applied to the contents of the voluminous notes in the present work. What consequence soever it may acquire from the names of the princes, and peers, and bishops, blazoned in the list of its patrons, it can never obtain from competent judges of its merits, the approbation due to sober and enlightened criticism, which is an employment by no means adapted to so fertile and eccentric a genius as Mr. Bellamy's.

Our notice of the introductory pages, will have prepared our readers for the specimens of the author's Hebrew erudition,

which we now proceed to submit to their consideration.

'Gen. i. 1. In the beginning God created, the substance of the

heaven, and the substance of the earth.

'2 Now the earth was without form, even a waste; also darkness was upon the face of the deep: but the spirit of God moved upon the

face of the waters.
'3 Then God said, BE LIGHT: and LIGHT WAS.

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ms but '4 And God saw, that the light, was good: thus God divided, the light, from the darkness.

'5 And God called the light day; and the darkness he called night: so the evening and the morning, were the first day.

'6 Then God said, Be there an expanse in the midst of the waters: and be there a division between the waters, over the waters.

'7 So God made the expanse; also he divided, between the waters, which were from beneath the expanse; and between the waters which were above the expanse: and it was so.

'8 Then God called the expanse, heaven: so the evening and the morning, were the second day.'

Our limits will not allow of our examining with minute attention every paragraph which we may quote of this New Translation. To make room for the more extended remarks which will be called for by some passages of a very singular complexion, we shall be the more brief in our notice of these opening verses. Mr. Bellamy refines too much, we apprehend, in the reading—'the substance of the heaven, and the substance of the earth.' His criticism on the word reseth, is a fair specimen of many parts of his notes.

Some translators have thought it to be a mark of the accusative case simply, after an active verb: but if so, there must be a repetition of the article the; as the following word prow Shaamayim, heaven, has the emphatic prefix in ha, the; by which it is to be translated, the heaven?

How does Mr. Bellamy translate הברא אלהים את-התנים? The word הגים has the same 'emphatic prefix ה' as שמים; must there then be in the proper English version of the words, a repetition of the article the? and must the noun itself be rendered by 'the substance' thus: 'And God created the 'substance of the the great Thaninim' (or 'animals')? Mr.

Bellamy has rendered the words- Also God created the ' great animals,' in which be himself dispenses with the repetition of the article the, and the term 'substance.' He indeed subjoins, that the original terms should be so translated where the idiom of the European languages will admit of it; but who does not perceive that this is to subject the words of the original and of the version to the caprice of the translator? The meaning of the Hebrew text is, in all cases, we are assured by our Author, precisely and clearly fixed. If, therefore, the word in question means 'the substance of,' it should be so translated; for as to idiom, we perceive no more a violation of idiom in 'God created the substance of the great animals,' than in 'God created the substance of the heaven and the 'earth.' When Mr. Bellamy remarks that no signifies 'the 'very substance of the thing spoken of, agreeably to the Syriac, ' the esse cœli, et esse terræ,' he should have referred to the Syriac itself, not to the Latin version of it. The Syriac does not in the least differ from the Hebrew and the Chaldee; all three texts preserve precisely the same reading.

In translating the two words ההו וכהו, Mr. Bellamy has used an adjective and a substantive, "without form, (or formless) "even a waste," which was scarcely to be expected from so rigid a critic in Hebrew grammar. "BE LIGHT: AND "LIGHT WAS," is an improvement, the merit of which is not Mr. Bellamy's; it is as old as Wickliffe's time, who uses the simple imperative, "Be light," "Be a firmament," &c. Mr. Bellamy's remarks on the use of let, in the Common Version, the reader may find also anticipated by preceding writers, particularly by Dr. Geddes in his Critical Remarks.

Mr. Bellamy, by rendering the 4th verse, 'Thus God divided, the light, from the darkness,' seems to refer the dividing of the light from the darkness, to the action—"And God saw that the light was good,' as identical with it. If there was an identity in the seeing and the dividing, then Mr. B.'s translation is correct. But if the dividing was subsequent to the seeing, and different from it,—if the verbs express distinct times, he is inaccurate. Being ourselves of this opinion, we prefer Then God divided.' In the 6th verse, 'Between the waters, over the waters,' is not very intelligible. In the 7th, if 'above the expanse' be a proper expression, 'from beneath the expanse' must be an improper one; the correlatives being in the original precisely similar.

1 Now the heaven and the earth were finished, with all their host.
2 Thus God finished, before the seventh day; his work, which he had appointed: for before the seventh day; he ceased from all his work, which he had made.

3 Therefore God blessed the seventh day, and sanctified it : be-

cause, before it, he ceased from all his work; for God created, to generate.'

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Mr. Bellamy's translation of the second verse, is an exact copy of the reading proposed by Noldius, " Et complevit Deus ANTE diem septimum, opus suum." We greatly doubt however, notwithstanding this authority, the accuracy of the reading, ante, 'before,' as included in the particle applied to time. But how came Mr. Bellamy to translate משח in one part of the verse, 'he appointed,' and in the other, 'he had made?' Has he not stoutly maintained that Hebrew words have in every instance of their use a uniformly definite meaning? Has he not told us in his coarse dogmatical manner, that the same word, having the same consonants and the same vowels, must be translated in the same way? Does he not affirm that the Hebrew language with its proper vowels, is the most certain language in the world, and that its terms are not capable of various meanings and applications? And does he not denounce every person who hesitates to subscribe to these dicta, as a 'smatterer in Hebrew?' In both parts of the verse, עשה is precisely the same in its consonants and vowels. If it means ' he appointed,' in one place, and ' he had 'made,' in the other, what becomes of Mr. Bellamy's declamation about the precision and indubitably uniform and definite meaning of Hebrew words? He perpetually obtrudes upon us the expressions- 'its certain meaning,' 'it can have no other 'meaning,' 'its proper signification,' its meaning in every part 'of the Scriptures,' while he himself indulges in the freest manner of varying the interpretation of words. The language, under his direction, is made to violate uniformity, as much as in any translation whatever. לעשות, the infinitive of the verb משח to make, is improperly translated 'to generate;' the construction which Mr. Bellamy has given to the original words, as well as the conceit in which he indulges in his note, shew how much more his opinions partake of fancy than of judgement.

V. 5. 'Even every plant of the field, before it was in the earth; and every herb of the field, before it grew for Jehovah God had not caused rain upon the earth; moreover, nor a man, to till the ground. '6 But a vapour ascended from the earth, and watered, all the face of the ground.'

"5 Before it was in the earth. This verse refers to that period of the creation mentioned in the first chapter, when God created the plant of the field; and we understand that this action of the Creator in producing the herbs of the field, took place before they were in the earth. The verb min, yikheh, rendered it was, is the future form of the verb, on which account most writers, and even grammarians, have concluded, that "the preter time of a verb is often expressed by the future;" this is not true. It may be truly rendered in

the future time; God created every plant of the field before it should be in the earth; and again in the same verse, And every herb of the field before it should grow. It then follows, Moreover, nor a man to till the ground; ver. 6, Until a mist should ascend. But as nothing is to be gained, I have retained the present translation.

On the 'preter time of a verb expressed by the future,' enough has been already said; our previous remarks on that usage, are confirmed by this very passage to which Mr. Bellamy has given so singular a complexion. In the note Mr. B. is at variance with his own translation in the text: the latter asserting that before the formation of man 'to till the ground,' a vapour ascended from the earth to water it; the former, that man was not formed, 'until a mist should ascend.' Mr. B. himself in the text gives the verbs in the preter time, nor can they be otherwise explained.

'Ch. ii. 18. Also Jehovah God had said; It is not good the man being alone: I will provide for him a help, alike before him.

'19 So Jehovah God formed from the ground, every beast of the field, and every bird of the heaven; which he brought for Adam, to consider what he should call them: because whatsoever Adam should call the living creature, was his name.

'20 Then the man pronounced the names, for all the cattle, and for the bird of the heaven; also for every wild beast of the field: but concerning Adam, he found not such a help, like himself.

'21 Now Jehovah God caused an inactive state, to fall upon the man and he slept: then he brought one to his side; whose flesh he had enclosed in her place.

'22 Thus Jehovah God built the substance of the other, which he took for the man, even a woman: and he brought her to the man.

'23 And the man said: Thus this time, bone after my bone; also flesh, after my flesh: for this he will call woman, because she was received by the man

\* 24 Therefore a man will leave, even his father, and his mother, and they shall be, for one flesh.

'25 Now they were both of them prudent; the man and his wife: for they had not shamed themselves.'

In his note on the 21st verse, Mr. Bellamy assures us that Adam, before the creation of Eve, had himself departed, or had fallen from that state of perfection in which God had created him; he had fallen into a state of despondency, and doubted the goodness of God.

For it is said, verse 18. It is not good that the man should be alone; now, as it is positively declared, that man was created in a state of superlative good: for the sacred writer uses the superlative, ch. i. 31—as that which is not good, must necessarily have its origin from a perversion of the divine command, and as Adam had now fallen into a state, which is declared to be not good; it must appear that he had fallen from the purity of that primordial state, in

which he was created. Therefore to produce that good, or to restore Adam to a state similar to that from which he had fallen, God created the woman, and brought her to the man.

The fertility of Mr. Bellamy's genius, is equalled only by the depth of his Hebrew learning! Who must not regret the brevity with which he announces the brilliant discoveries of his gifted mind? The woman was created and brought to the man, to produce that good of which he had been deprived, and to restore him to a state similar to that from which he had fallen! Did the good of that state then consist in the society, of a woman? And was the separation of a former companion by death or banishment, or some other kind of removal, the state of evil into which Adam had fallen, and the effects of which were remedied by the creation of Eve and her introduction to the first of men? Yet what other construction can

be put upon the Author's language?

מצלעתיו אחת מדלעתיו, Mr. Bellamy translates -- 'he brought one 'to his side,' than which a more inadmissible rendering could not have been proposed. None of the translators and critics against whom Mr. Bellamy is perpetually declaiming, have taken such liberties with the text of the Hebrew Bible, or set so completely at utmost defiance all critical sobriety. 'One' -What? To what substantive is the numeral adjective now 'one' to be referred? There is no antecedent noun to which it can be related; but Mr. Bellamy ought to have known that and is never used but with reference to another word which determines its application. "One law," "one measure," "one "year," "one curtain," "one chamber," and similar combinations, are perpetually occurring in the Hebrew Scriptures; but they contain no examples of construction so singular and indeterminate as that which is attributed to them in the present instance. Besides, צלעתי is a plural noun, and cannot, therefore, be translated 'side.' Nor are these the only freedoms, gross and unauthorized as they are, which the Author has taken with the text; ייסנר בשר תחתנה, he translates, ' Whose flesh he ' had enclosed in her place!' There is no word for ' whose,' which Mr. Bellamy has interpolated. בשר flesh, has no feminine pronoun affixed. העלע cannot be rendered ' of the other ;' it cannot possibly be translated as Mr. B. has rendered it, who attributes to it the sense of 'other' person. There is not, we venture to affirm, a single Hebrew scholar in the kingdom, who would ever think of imposing this sense upon the word. It is the very same substantive in the singular number, the plural of which Mr. Bellamy has translated ' side' in the 21st verse. Why has he not given the same meaning to the word in this verse, and rendered—' the other side?' The absurdity of

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his version of the entire passage, must be obvious to every reader; the means by which he has attempted to support it, are not less unwarrantable. מצלעתיי is a noun in the plural number and feminine gender, with the particle p, from, or, of, prefixed, and with the pronominal masculine affix, of him, " his." The word is evidently used in the sense of ribs, and though Mr. B. is pleased to assert that only in this place in all the Scripture is the word rendered as meaning "ribs," his assertion is of little value: the translators of the Common Version have inserted "ribs" in the margin 1 Kings, vii. 3, where the same word סכער occurs in the original text. But were this the only place in all the Scripture in which the word is thus translated, that circumstance would furnish no reason against the rendering, many words in the Hebrew Bible occurring in particular instances, in a sense different from their general usage but strictly corresponding to the radical import: which is the case with צלע in this chapter. The same expression צלעת, is used 1 Kings, vi. 15, 16, to signify "boards," which in relation to a building are strictly analogous to the ribs in the human frame or body; the word therefore is in this sense correctly interpreted according to the etymology of Hebrew terms. "One " of his ribs," is the proper rendering of אחת מצלעתיו, and the preceding verb is as properly translated by the English verb " to tuke:"-" Jehovah God החי took." החתנה in the next clause, is a compound word; and signifying in the place of, and no being the pronominal affix, feminine gender, agreeing with nam in the preceding member of the sentence—" in its " place he closed up the flesh," רבנר בשר. 'The narrative proceeds orderly and correctly in the Common Version: " And the " rib which Jehovah God had taken from the man, he formed " into a woman, and brought her to the man." In Mr. Bellamy's version all is confusion: different meanings are given to the same word; a plural noun is translated in the singular number; and a sense is imposed upon the original terms which they never bear. Mr. Bellamy finds fault with the translators of the public version, for what he is pleased to call unnecessary and improper repetition; but have they ever reached the height of his offending in this very instance? It is surely, to use Mr. Bellamy's language, ' a manifest impropriety, such a one as no writer or speaker, knowing how ' to write or speak with accuracy, could be guilty of,'-to inform us that, after God had brought the woman to Adam's side, he brought her to the man!

But we must not forget to refer the decision of these points to 'those unquestionable authorities' who lived at a time when the language was understood—Onkelos, and Jonathan the paraphrast. The sense which they give to the whole of

the passage is in strict agreement with that of the Common Version, and totally irreconcileable with Mr. Bellamy's novel

and preposterously erroneous translation.

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If Mr. Bellamy will look into the Targum of Jonathan, he will learn to his entire satisfaction, not only that צלע means ' rib,' but, that, in Gen. ii. 21, it can, Jonathan being judge, mean nothing else. Mr. Bellamy's uncouth rendering of the 23d verse, appears still more improper from the notes appended to it, in which he informs us, first, that aphagnam means literally-time, and refers to this second time, or trial, ' when Eve ' passed before him'; and secondly, that the verb יקרא, vikree, rendered, he called, is not preter, but the third person singular future in Piel, viz. he will call, and that it refers to God. On all which points it may suffice to remark, that cannot mean second time, or trial, that the verb יקרא is not in Piel, that it is not rendered in the preter in the Common Version, and that the meaning of is not thus. The Common Translation is unimpeachable, and not to be exchanged for Mr. Bellamy's crudities.

For the word 'naked' of the Common Version, in the 25th verse, Mr. Bellamy has substituted the term 'prudent'—'Now they were both prudent;' and in his note, he remarks:

"The lexicon writers and, from them, the translators, have placed the word ערוביים Gnaroumim rendered 'naked' under the root ארוביים, gnaraah; but it certainly belongs to the root שרוביים gnarom from which come the words subtil, craft, guile, and in a good sense wisdom, prudence.

Mr. Bellamy would seem to have courage enough to assert any thing. The lexicon writers have not placed the word under the root ערומים; as may easily be determined by a reference to the Lexicons of Castell, Buxtorf, Robertson, Parkhurst, and we believe almost every other lexicographer. Mr. Bellamy informs us in one page (p. 12) of his work, that שרס primarily means subtil, crafty, and in another (page 17) that its primary meaning is uncleanness of soul! 'Unclean thing,' Deut. xxxiii. 14, xxiv. 1, as well as 'Shame,' Isa. xx. 4, he says, belong to the same radix ow; they have in fact, no relation whatever to it, being derivatives from the root my. Beyond all doubt, the word vry means " naked," though this is not the only sense of the verb or noun in its different modifications. Would Mr. Bellamy render Joh i. 21- Subtil came I out of my mother's womb, and subtil shall I return 'thither?" The word occurs in several passages in which its meaning is equally definite and clear. Isa. lviii. 7, "When " thou seest the naked (ערם) that thou cover him." Ezek. xviii. 7, "And has covered the naked with a garment." Onkelos. we must remind Mr. Bellamy, ' lived at a time when the ' language was better understood than it is now,' and he certainly understood the meaning of ערוכים to be ' they were ' naked.' But it signifies nothing to Mr. Bellamy, what is the meaning of Hebrew words, when he would bend them to his own purpose: else he would never have translated the word word, ' imprudent,' Gen. x. 11,—a meaning which it never bears. If the word means in a good sense wisdom, prudence, and in a bad sense, subtil, craft, guile, it would indeed be strange that the sense of imprudence should be included in its uses, since imprudence necessarily implies that want of sagacity which appears to be the radical sense preserved throughout the different derivatives of שרוכים in its application to mental qualities.

6 Ch. iii. 7. Nevertheless the eyes of them both, had been opened; thus they understood but they were subtil: for they had interwoven the foliage of the fig-tree; and had made for themselves enclosures.

From the Common Version it appears, that the eyes of our first parents were opened as an effect of their eating the forbidden fruit: Mr. Bellamy pronounces this to be an erroneous representation, and refers the opening of their eyes to a period prior, far prior to their expulsion from Eden, even ' as soon as they were created.' To open the eyes, in the language of the Scriptures, never refers to an original state, but invariably marks some change in the subject of the verb. That the expression in this verse denotes an effect of the first transgression of man, is quite evident; it immediately follows the description of their offence, and is in direct connexion with the 5th verse, in which Mr. Bellamy himself has rendered the words 'נפקחו עיניכם by 'then your understanding shall be 'opened;' but they are literally and more accurately rendered in the Common Version: "then your eyes shall be opened." As an example of the uniformity preserved by Mr. Bellamy in his translation of the Bible, we have 'prudent' (Ch. ii. 25.) 'subtil' (ch. iii. 7.) and 'imprudent' (ch. iii. 10.) as the rendering of the same radical word, which the Translators of the Common Version consistently render by the same expression. To complete the exposure of the egregious folly of this pretender to Hebrew learning in the nineteenth century, we have the meaning of the words in all those places, definitely fixed by 'masters of the language,' who lived not in London, in the year 1818, 'but before the dispersion of the Jews,' who must, as Mr. Bellamy assures us in another case, have perfectly known the meaning of the word, and who therefore are 'unquestionable authorities' on the subject. Onkelos reads Gen. ii. 25, חווי תרויהון ערטלאין, And they were naked. Gen. iii. 7, ערטלאין nin And they knew that they were naked. Gen. iii. 10. ארי ערטלאי אנא, because I was naked.

. V. S. Moreover they heard the voice of Jehovah God, going forth

in the garden, in the spirit that day:—'
What day? There is no mention of any day in the text. We abide by the reading of the Common Version—" in the cool of the "day," as the proper rendering of the passage, in support of which, it is important to remark that Onkelos did not consider the word as meaning spirit: he has אמנה יומא ' in the stillness of the day,' with which the Common Version is sufficiently in

' Ch. iii. 17. Cursed is the ground by thy transgression.'

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"The translators have rendered the word בעבורך bangboureka, for thy sake; but when any thing is done for the sake, or for the good-will we have for another, it is always understood that the thing done is good and not evil. This word, which in its radix means to pass over, or forgive sin, with a variation in its form, means also transgression."

In another part of his work (p. 45. ch. viii.) Mr. Bellamy affirms that 'this word in its radix means to transgress!' He discovers an admirable dexterity in self-contradiction. But waiving this, the expression 'for the sake of,' does not always denote that 'the thing done is good and not evil.' What would Mr. Bellamy make of Ps. cvi. 32, "It went ill with Moses for their sakes" בעבותם, which indisputably refers to the rebellious conduct of the Israelites at Meribah? To do a thing for the sake of, correctly means, to do it on account of, and is applied as well to things evil as things good. The concluding part of Mr. B.'s note, is an exquisite specimen of the talent which he possesses for the elucidation of the Bible.

i. e. man, means the ground, earth, or dust——Hence it follows that the organized ground called Adam, was the ground that was cursed, and not the ground which God had blessed with the principle of generation to produce every thing necessary for the use of his creatures.

In Mr. Bellamy's specimens of contrasted passages, the following are included.

Old Translation.

Gen. iii. 22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. New Translation.

Then Jehovah God said, Behold the man was like one of us; with knowledge of good and evil: and therefore, if he will put forth his hand, and take also of the tree of life; then he shall eat, and live for ever.

In his Bible however, we have the following translation.

"Moreover, Jehovah God said, Behold the man was as one of us, with knowledge of good and evil: therefore now surely he shall put forth his hand, and take also of the tree of life, and live for ever."

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Nothing can be more evident than the meaning of the Hebrew particle 72. In connection with the words which it precedes, it denotes uncertainty, contingency, and refers to circumstances of a doubtful kind. The translators of the Common Version have correctly given it this interpretation in the above passage: "Lest "he put forth." In his specimen, Mr. Bellamy gives a similar meaning to the word, as implying contingency: "If he will." Now, in his Bible, he is positive that "surely" must necessarily be its true meaning, which necessarily proves that he knows nothing of the matter. What extraordinary criticism is contained in the following note!

The same is evident, Exod. xxxiv. 12, where pen, i. e. lest thou make a covenant, should be translated, because; viz. the cause given in the preceding verse, when the Canaanites were subdued; it follows, Take heed to thyself pen, because thou shalt cut of the sacrifice of the inhabitant of the land. In the translation this clause is rendered, lest thou make a covenant with the inhabitants of the land; but nearly tickroth, cannot possibly mean to make; its true meaning is to cut, to cut off; viz. thou shalt cut off. See where this word can have no other meaning, Isa. xxxvii. 24, And I will cut down; Jud. vi. 30, And because he hath cut down; Jer. xxxiv. 18, The calf which they cut. Now as nearly tickroth, literally means, thou shalt cut off; and never to make; though it is so translated in various parts of scripture; the word pen, therefore cannot be rendered by lest, as the above passage in Exodus would read, lest thou cut off the covenant; or properly, the sacrifice of the inhabitant of the land.

No one ever disputed the meaning of the verb to cut. The question is not, What is the import of , but, In what sense is the word to be understood when combined with ברית, as in Exod. xxxiv. 12. Mr. Bellamy affirms that it cannot possibly mean to make: how has he himself rendered it in this connex-Let the reader peruse the following passages in Mr. B.'s translation, and he will find in every one of them, that בות in combination with ברית, is translated—to make a covenant. Gen. xv. 18, 'In that day Jehovah made for Abram a covenant.' xxi. 27, 'They (i. e. Abraham and Abimelech) made a covenant.' vs. 32, 'They made a covenant at Beersheba.' xxvi 28, 'We ' will make a covenant.' xxxi. 44, 'We will make a cove-' nant.' The translators of the Common Version, have most correctly represented the sacred writer at Exod. xxxiv. 12, as cautioning the Israelites against forming associations with the Canaanitish nations, from which only the most pernicious consequences would result. " Take heed to thyself lest thou make " a covenant with the inhabitants of the land," is indubitably the proper translation of the original words. As Mr. Bellamy renders תכרת ברית ליושב הארץ Thou shalt cut off the sacrifice " of the inhabitant of the land,' Exod. xxxiv. 12, he must translate י לא תכרת לחם ולאלחיהם ברית 'Thou shalt not cut off the sacrifice of them or of their gods,' Exod. xxiii. 32. We shall then have a Bible contradictory in its commands, alternately opposing and sanctioning idolatry.

We shall now extract one of Mr. Bellamy's laboured Notes entire, for the purpose of exhibiting him in that character to which above all others he most ardently aspires, and to which above all others too, it will be quite apparent that he has no just preten-

sions,—that of an accomplished Hebraist.

· Ch. iii. v. 23. Thus Jehovah God sent him forth, from the garden of Eden: when he had transgressed on the ground: therefore he was

taken therefrom.

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23 To till the ground from whence he was taken. Here it is understood, according to the common version, that man was turned out of Paradise, to till the ground from whence he was taken. But this is a thing so unimportant, and unnecessary to have been communicated to posterity, that it is surprising the translators did not see the weakness of it. I have above observed that it was not necessary to inform posterity that man should till the ground, in order to live; for as he was obliged to till the ground in Eden, ch. ii. 15, it must necessarily follow, that he was to till, or dress it, out of Eden.

"The word עבר ligneabor, is rendered to till; but this word with this construction means to transgress. See Deut. xvii. 2, Where the same word, both consonants, and vowels, is rendered by the word, transgressing. It is participial, with the remote preter, and should be rendered, If there be found—man or woman that hath wrought wickedness in the sight of the Lord thy God, that hath transgressed

his covenant.

"The word או eth, which follows, and is joined with אות ha Adaamah, refers to the transgression in Eden; and should be rendered by the preposition on, as in Jud. xxxvi. 5, &c. The clause reads;

when he had transgressed on the ground.

"The word אשר esher, is passed by unnoticed; and the last word משם mishaam, rendered from whence, transposed to introduce לקח lukach, he was taken. But there was no necessity for this, had the word אשר esher been translated; for the syntax is the same in Hebrew, as it is in English. The sense of this proposition in the common version is, that Adam was sent out of Eden to till the ground from whence he was taken; but if nun esher be translated, and translated by a proper conjunction as in Gen. xxx. 28; Lev. iv. 22; Nah. ii. 3, &c. referring to time, as is also signified in this verse; it reads truly thus: when he was taken from thence. That is when he had transgressed, and had rendered himself unfit to remain any longer in that state, he was taken from thence-Not sent to till the ground from whence he was taken: for we have before been told, that he was created of the dust of the ground: the sacred writings in the original, have no useless repetitions, which always obscure the sense, and frequently subvert the meaning, as in this case.'

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The indispensable obligation of meeting every attempt to pervert and corrupt the Scriptures, could alone induce us to prosecute further so disgusting a task as the examination and exposure of the ridiculous effusions of this would-be translater of the Hebrew Bible. What must be the reader's surprise, what his estimate of Mr. Bellamy's qualifications for his work, when he learns the fact that no such word as tagneabor occurs in Gen. ii. 23? Extraordinary as it may appear, such is in reality the case. The word is the very same expression, letter for letter, vowel for vowel, as in Gen. ii. 15, and which never can be otherwise translated than as it appears in the Common

Version-" to till," or cultivate the ground.

A writer who can thus corrupt the sacred text, it would be charity to remind of the consequences of his most censurable proceedings, and to urge him to desist from the prosecution of a work which may prove to its author not more discreditable than injurious. But how, we would ask Mr. Bellamy, came the word לעבר before him in the passage? Is it really in his Hebrew Bible? If so, he is in possession of a copy which, we may venture to assert, has never been compared with the Book of Jasher, or standard copy. With such a glaring proof of his misconduct as this before us, with the evidence afforded by his long and laboured note in vindication of a false reading, what can we think of Mr. Bellamy's fitness for the office which he has assumed? Whatever be the cause in which this proceeding originated, whether he has adopted this method for the purpose of clandestinely introducing a corrupt reading into the text, or was unable to detect the error on which his elaborate criticism is founded, the pretensions which he makes to a superior acquaintance with the Hebrew Bible, and his assumption of an integral text, are alike invalidated. And yet, this is the man who declaims against 'Hebrew menders' and 'pretenders to Hebrew!'

the door; but this word is used to mean the entrance of the north gate where the sacrifices were slain. See Ezek. xl. 40, 41.

With equal truth and propriety might it have been remarked, that this word is used to mean the entrance of the east gate. See Ezek. xl. 11. Of what utility is such criticism as this?

· - Then shall his attendance be upon thee, and thou shalt rule over him.

The last clause is translated, unto thee shall be his desire; but this does not express the sense of the original. Teshoukaalho means the work, or attendance of an inferior, one who has the charge for his superior. Gen. xv. 2, which will read, then he shall strend upon thee, and thou shalt rule over him.'

Mr. Bellamy might as well have remarked, that pw Gen. xlii. 25, means sack, as referred us to Gen. xv. 2, to the word

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notice that the translators of the Common Version are justified in the rendering which they have given of the word, by Mr. B. himself, who translates the very same expression, ch. iii. 17, 'thy desire!'

'iv. 23. Moreover Lamech said to his wives, Adah and Zillah hear my voice; wives of Lamech, regard my declaration: if I had slain a man for injuring me; even a child of my progenitor.

24. If Cain shall be punished seven fold: truly Lamech seventy and seven fold.'

Assuredly, לחברתי does not mean of my progenitor: חבר never signifies progenitor. To translate in this manner, is to indulge the fancy at the expense of all philological propriety.

'Ch. iv. 25. Now Adam henceforth had respect to Eve his wife, who bare a son; and she called his name Seth: saying, For God hath appointed to me another successor, instead of Abel; because Cain slew him.'

"25. And Adam knew Eve his wife again. The word אד yaadang, rendered knew, requires to be translated as the same word is Exod. ii. 25, had respect. מוקרא Vathikra, is rendered, and she called; but by thus rendering the word, the translators were under the necessity of putting in the words, said she, for which there is not any authority in the original. According to the idiom of the verb, it means to declare, to shew, to manifest, to make known; and will be truly rendered as the verb is in Job xvii. 14, and she said. און Zerang, is rendered, seed, but improperly; for Seth was at this time born; I have therefore translated the word, according to its obvious sense by successor.

Why does the word yr require to be translated had respect? Mr. Bellamy has rendered it by—'acknowledged,' ch. iv. 1. The very expression, "and she called," for which he blames the Translators, he has himself adopted. There is no more authority in the original for his 'saying,' than for their 'said she.' The word yr does not mean 'successor;' Mr. B. has rendered it posterity in other passages, which is certainly a proper meaning, and should have been used in this place.

'Ch. iv. 26. Moreover to Seth also was born a son, and he called his name Enos; who began to profane, in the name of Jehovah.'

The original words of the last clause, are או הוחל לקרא בשם יהוח של אים של הוחל לקרא בשם יהוח של אים של של אים של

then, in his version? Whence does he obtain the word 'be'gan?' Does by mean to begin? No: Mr. B. says, it
means 'to preach.' Does by signify 'to begin?' No,
Mr. B. tells us, its signification is 'to profane.' But there
is no end to this nonsense. Any page, indeed, of his work
may serve to shew the nature of this gentleman's pretensions
to critical learning. We transcribe the very next verse,
with its accompanying note, as evidence of its author's qualifications for taking his place with any of the Cabbalists. Had
he lived in other and better days, he might have aided the Talmudists in stringing together their dark enigmatical comments.

'Ch. v. 1. This is the book, of the generation of Adam: In the day God created Adam; in the likeness of God he made him.'

A plain passage, and, as it may appear to the unlearned reader, easily to be understood. But let Mr. Bellamy try his hand upon it, and it shall be made to disclose a meaning far two recondite to be ascertained by persons who cannot dive like him beneath the surface.

Notes on Ch. v. 1. This chapter contains an account of the descendants of Adam to the time of Noah. It is said in the day; but it could not be a book of the generations of Adam in the day he was created; it must have reference to time, and not simply day. So we find the pry yoem, which is rendered day, signifies time, and which here is applied to the dispensation given to Adam, which ended in the time of Noah. And as this dispensation was the most perfect and sacred of all the dispensations, it is said: In the day that God created man: in the likeness of God he made him. That is, by this merciful dispensation, God provided the means, whereby man should again be restored, that he should regain the image and likeness of God, by faith in the Messiah, which he had lost by disobedience to the divine command in Paradise. So that the true meaning appears to be this:

'This is the genealogy of Adam, in the day, time or period, of the first dispensation which God gave to Adam, in Paradise, in the likeness of God, in which he was created.'

The smallest words are sure to be found the most important when a man of penetration and learning makes them speak out!

'Ch. v. 29. And he called his name Noah, saying: Now he will comfort us, concerning the sorrow of our ministry; for the ground which Jehovah cursed.'

Mr. Bellamy informs us that the primary meaning of מצע is sorrow. 'The word in this verse ממעצבת, I therefore transflate agreeably to its primary meaning, thus—even because of the sorrow.' But this he positively contradicts, at p. 40, confidently assuring us, 'that the primary meaning of מצע is not sorrow', but to worship idols. 'This word is applied to idols,

and to idolatrous worship in a primary sense!" and this too after maintaining, at p. 35, that 'this word is not used simply ' to signify idolatrous worship!'

'Ch. vi. 1. Now it was, when man begun to multiply on the face

of the ground: and daughters were born to them.

· 2. When the children of the god, admired the daughters of men, because fair: then they took for them women, from all which they chose.

'S So Jehovah said, My spirit shall not strive with man for ever because that he moreover is flesh: for his time shall be an

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4. The Apostates were on the earth in those days; and also after that time, when the sons of GOD came to the daughters of Adam; who bare to them: these were the mighty, yea of old, men of name.

'5. ¶ Now Jehovah beheld the great wickedness of man on earth: for he had formed every imagination of his heart, only of evil,

6. Yet JEHOVAH was satisfied that he had made the man on

the earth: notwithstanding he idolized himself at his heart.'

We must commence our remarks on these verses, by again referring to Mr. B.'s specimens of contrasted passages, which shew that his acquaintance with Hebrew words and Hebrew construction, is neither so intimate nor so accurate as to preserve him from translating the very same passages in a manner otally different.

Common Version.

Gen. vi. 3. And the Lord said, my spirit shall not always strive with man, for that he also is flesh.

4. When the sons of God came in unto the daughters of men.

Mr. B.'s Specimen.

Then Jehovah said, my spirit shall not always strive with man, because of the transgressions of his flesh.

When the sons of the great came unto the daughters of men.

In the first of these examples, Mr. Bellamy essentially varies from the reading of the Common Version: " Because of the "transgressions of his flesh," is a very different expression from, " For that he also is flesh." The text in Mr. B's present publication, is conformable to that of the Common Version: "Because that he moreover is flesh." After asserting with the utmost boldness the perfection of the Hebrew text, and the impossibility of mistaking the import of its words, he nevertheless can, at one time, tell us that a Hebrew word means 'transgressions,' and, at another, that the very same word, in the very same passage, means 'moreover.' He has positively declared that בשנם הוא כשר neither has, nor can have, any other meaning than " because of the transgressions of his flesh;"

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and now he gives the words-" because that he moreover is " flesh," as the only proper translation of the phrase. Is ' Sons " of the Great,' the same as " Sons of God ?" Both these modes of expression are employed by Mr. Bellamy in his Specimens and in his Bible, in translating the very same Hebrew words. Still more extraordinary is the manner in which he has translated the very same expressions in the first verse: " The " children of the God!" Not one of the numerous authors against whom Mr. Bellamy so violently hurls his reproachful declamation, would ever have committed himself so egregiously as to translate the words בני אלהים by the several phrases, ' Sons of the Great,' ' Sons of God,' 'Children of the God.' in the 5th verse, is translated as if it were a verb, (" he had formed,") although the same word occurs in the 21st of the viiith chap, where Mr. B. translates it 'the imagination!' Again we must remind him of the canon of criticism which he has prescribed for himself and for all translators, a canon which he cannot be permitted to alter at his pleasure, after the severe invectives which he has directed against his predecessors; that the self-same word must invariably present the very same meaning. Vers. 6. 7. 'The man,' we wonder Mr. Bellamy did not render, the substance of the man, since this is a passage to which his critical canon at Ch. i. 1. is strictly applicable. Vers. 4. ' The Apostates.' The word הנפילים, says Mr. Bellamy in his note, 'has been understood by the translators to mean magnitude of stature; but it signifies to fall, to aposta-' tize.' In answer to this assertion, we affirm that the root of the above noun נשל signifies simply, to fall; never to apostatize from the true religion. That the word used in this text includes magnitude of stature, is quite certain from Num. xiii. 33, "And " there we saw הנפילים and we were in our own sight as grass-"hoppers, and so we were in their sight." 'I once thought,' says Parkhurst, 'this word might signify Apostates, persons fallen of from the true worship, faith, and fear of God, -but no doubt, there were spiritual Apostates before the time mentioned, Gen. vi. 4. And Num. xiii. 33, seems to determine the meaning of "the word to be, such as fall upon others, assaulters, violent."

V. 6. Jehovah was satisfied. The original word is DD, which does not mean to be satisfied. It is applied & Proceedings to God, whose proceedings as the supreme governor of the world in relation to his creatures, it is impossible to describe otherwise than in terms accommodated to their apprehension, and borrowed from their own usage. Nor, strongly as Mr. Bellamy may declaim against translators and commentators for adopting language of this kind in reference to the Deity, has he found it possible himself to avoid the same practice: he represents God as building, clothing, remembering, saying in his

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heart, descending, departing, &c. &c. terms which can be applied to the Deity only as repentance, anger, joy, &c. are attributed to him. The question with a philological translator of the Bible, is, What is the literal import of its words, and the grammatical construction of its sentences? With their figurative meaning he ought not to perplex himself, as it is no part of his business to explain it. With respect to only, the only proper consideration is, the signification of the word; which is not satisfaction, but change of mind and feeling,-to repent, to comfort,'-and here, 'he repented.' Does Mr. Bellamy imagine that his version, which represents God as satisfied in having made man on the earth, at the very time He was about to destroy him, relieves the pressure of any objection bearing on the common translation, which describes God as repenting that he had created man? If so, he must be as shallow in theology as he is in philology. The only sense which can be given to the word ינחם, is either he repented, or, he was comforted. Comfort, it is easy to perceive, may be included in the radical meaning of a word which correctly designates a repentant state of mind; but satisfaction, as a mental quality, never can be combined with We must again express our entire concurrence with the translators of the Common Version in their rendering of the sixth verse. Nor, so long as human language shall be the vehicle of instructing men in the knowledge of God, can any danger result from the practice of describing the Divine mind and conduct in a manner accommodated to the experience of mankind. That God is a material being, would be as just an inference from the phraseology of Mr. Bellamy's Bible, as the conclusion that the Infinite Intelligence is subject to human passions is deducible from the phraseology of the Common Version; the moral analogies are as proper as the natural ones.

The same kind of treatment which Mr. B. has adopted in the preceding example, he applies to the word puri, which he renders—'he idolized himself at his heart,' understanding man as the subject, instead of God, to whom the expression—"he was "grieved at his heart," is correctly attributed in the Common Version. The verb never means "to idolize." Mr. Bellamy renders it, 'the men grieved themselves,' ch. xxxiv, 7. "To "grieve," is the proper meaning of the word, and it is used in application to God in the most unequivocal manner, Isa. lxiii. 10, "But they rebelled and grieved (מעצבו) his Holy Spirit." Would Mr. Bellamy render this—"they idolized his Holy Spirit?" The Apostle uses precisely the same language, as applied to God, "And grieve not (μη λυπίσι) the Holy Spirit of God."

<sup>.</sup> Ch. vi. 9. Noah himself walked with God.

<sup>19.</sup> Noah walked with God. The verb annothithhaleke, is in the Hithpael conjugation, and should be translated accordingly, viz.

Noah himself walked with God. This then is in conformity with the whole narrative, for all the world had fallen into the worship of idols: there only remained Noah himself, with his family, as the visible head of the true church of God.'

Preceding grammarians have supposed that they possessed an accurate acquaintance with the use of the verb in the Hithpael conjugation, when they defined it as including reflected action; but Mr. Bellamy has discovered that it denotes exclusive quality or action in the subject: 'Noah himself (only Noah) walked with God!' Does 'Noah himself (only Noah) walked with God!' Does 'noah himself (only Noah) walked himself (only Noah) walked himself (only Noah) walked with God!' Does 'Noah himself (only Noah) walked himself (only Noah) walked himself (only Noah) walked himself (only Noah) walked with God!' Does 'Noah himself (only Noah) walked himself (only Noah) walked himself (only Noah) walked with God!' Does 'Noah himself (only Noah) walked with God!' Does 'Noah himself (only Noah) walked himself (only Noah) walked with God!' Does 'Noah himself (only Noah) walked with God!' Does 'Noah himself (only Noah) walked 'with God!' Does 'Noah hims

\* Ch. vi. 14, Make for thee, an ark of the wood of Gopher; rooms thou shalt make in the ark: for thou shalt expiate in it, even a house, also with an outer room for atonement.'

We must place by the side of this, the translation of the same passage as given in Mr. Bellamy's Prospectus.

' Make for thee an ark of the wood of Gopher; apartments thou shalt make in the ark: there thou shalt expiate, within and without, by atonement.'

In his note, Mr. Bellamy complains that מבית mibayith, is not noticed in the Common Version, and he peremptorily insists that it is absolutely necessary to the right understanding of the sacred writer. 'Indeed it cannot be known (he says) without it; and it is surprising how Translators have dared to reject This kind of writing is quite usual with Mr. Bellamy. As for the Translators, it may suffice to remark, that they have not neglected or 'dared to reject' this word. But if it would have discovered in them ignorance, or something worse than ignorance, according to Mr. Bellamy's account, to have omitted the word, (which they have not omitted,) what can be said for him, in daring' conform his translation, as given in his specimens, to the Common Version?—the very word, for the supposed omission of which he so severely reprehends the Translators, he has rendered precisely as they have done: 'within and without!!' What reliance can be placed on a translator who to day can pronounce a reading inadmissible as founded in ignorance, which he himself but yesterday most obstinately maintained, (Mr. Bellamy is obstinate at all times in his errors,) to be the only sense which the words convey, - the only sense intended by the sacred writer? We proceed to inform him, that מבים never means ' a house;' he is in this place guilty of the fault, which he so roughly censures in others, of interpolating the sacred text, there being no word in the original answering to 'room' in his d

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translation. The entire phrase phrase properties has no other meaning than "within and without." So: "overlay it (i. e. the ark) "with pure gold within and without;" Exod. xxv. 11. "He "overlaid it (i. e. the ark) with pure gold within and without;" xxxvii. 2. In both these passages, the expression is identical with Gen. vi. 14, properties. Onkelos and Jonathan the paraphrast, those 'unquestionable authorities,' those 'masters of the language,' both read, "Thou shalt cover it within and without:" they assuredly knew the language better than to commit themselves as grossly as Mr. Bellamy has done; they could see nothing about atonement in the direction given to Noah for the construction and security of the ark.

To shew the extreme carelessness with which Mr. Bellamy has investigated the language of the original Scriptures, it might be sufficient to adduce his remark, 'that the word mibayith, ' Numb, xviii. 7, should be translated, within the house in the The vail was a hanging which divided the holy from the most holy place, each of which had its appropriate services; those belonging to the latter, are mentioned as being done within the vail, while such as pertained to the former are represented as being done without the vail. The ark of the testimony was placed, מבית לפרכת, within the vail. (Exod. xxvi. The blood of the sin-offering was to be brought by the high priest within the vail, north dero (Lev. xvi. 15.) lamps were to burn without the vail, מחוץ לפרכת (Lev. xxiv. 3.) The table of shew-bread was placed without the vail, pro לפרכת (Exod. xl. 22.) למבית לפרכת (Numb. xviii. 7) is, for within the vail. It is perfectly absurd to render, 'within the 'house in the vail:' Such a translation could have been given only by a person unacquainted with the idioms of the Hebrew text.

6 Ch. vi. 16.-Thus Jehovah delivered him.

Such is the translation substituted by Mr. Bellamy for the rendering in the Common Version, "And the Lord shut him in:" he attempts to justify it in the following manner.

1. The word how va yisgor, rendered, he shut, means in its root, to deliver; thus a person is said to be delivered from an enemy by being shut up in a house, or a city, where the enemy cannot pursue him. In this sense the word occurs throughout the Scripture; Deut. xxiii. 15, thou shalt deliver; Josh. xx. 5, they will deliver; 1 Sam. xvii. 4;—xxiv. 18;—xxvi. 8; 2 am. xvii. 28; Job xvi. 11; Amos i. 9, &c. And accordingly, a word should have been chosen in other languages, consistent with its meaning and application, and with the idiom of the verb. The clause reads, Thus lehovah delivered him.'

The word not in its root, never means to deliver, nor is it possible that it should. To deliver is, to free from, to liberate. to rescue, but never is the Hebrew verb 700 used in this manner. Mr. Bellamy's ignorance or wilful perversion of the word, will appear on an examination of the passages which he has cited in his note. Deut. xxiii. 15, "Thou shalt not deliver up (לא חסניר) " to his master the servant who has escaped from him." Here the verb 720 is related, not to the liberty, but to the bondage of the servant, since a deprivation of freedom would be the consequence of his being delivered up to his former master, which is therefore expressly forbidden. Josh. xx. 5, "They shall not " deliver up (לא יסגרו) the man-slayer into the hand of the " blood avenger." The safety of the homicide depended not on his being delivered up to the blood-avenger, but on his being preserved from his hands. I Sam. xxiv. 18, "When the Lord " had delivered me סברני into thine hand, thou didst not kill " me." Here Saul acknowledges that his life was in peril in the cave which David had surrounded, which is assuredly a very different sense from that which Mr. Bellamy puts upon the word : it can only mean in this passage that an opportunity was placed in the hands of David of putting Saul to death. xxvi. 8, Then said Abishai to David, God hath delivered (725) thine " enemy into thy hand this day: now therefore let me smite " him." Did Abishai mean to represent Saul as not in danger? 2 Sam. xviii. 26, "God hath delivered up (720) the men that lift up their hand against my lord the king;"-i. e. has put them as enemies in thy power. Job xvi. 11, "God has " delivered me up (יסנירני) to the ungodly." Amos i. 9, "They " delivered up (הסנירם) the whole captivity to Edom;" i. e. put them into the power of their most bitter and cruel enemies; very different from conferring freedom upon them! These passages (there is an error in the reference to 1 Sam. xvii. 4) are the whole of Mr. Bellamy's proofs that סנר means-to deliver; it must be apparent to every one who inspects them, that they are directly opposed to his assertion, -that they are nothing else than witnesses against him. The verb DE means to enclose, to shut in; it is therefore correctly rendered in the Common Version; it cannot be translated ' he delivered,' although there are passages in which its meaning may be properly expressed by 'he deli-" vered up."

(To be concluded in the next Number.)

Art. IV. Lectures on Scripture Doctrines. By William Bengo Collyer, D.D. F.A.S. &c. 8vo. pp. 731. Price 14s. London, 1818.

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OMMON justice demands that in estimating the merits of a work, the pretensions of the Author, as well as the particular circumstances under the influence of which it has been produced, should be taken into impartial consideration. the critic, refusing or neglecting to make such a reference, will institute all those trying comparisons which the naked wording of a title-page may suggest, useful and respectable writers will be exposed to suffer the most flagrant injustice. Nor is this the whole of the evil. The tendency of such an undistinguishing severity, if it become prevalent, is, to make the public exclusively and very disadvantageously dependent, for its supply of reading, either upon shallow, self-sufficient pretenders, or upon that which is much too rare a thing to be allowed a place in a calculation of probabilities,—we mean, courageous merit of the highest order. If nothing may be tolerated but works of original and enduring excellence, none will write, but the few who know that they can sustain a merciless ordeal, and those whom the infatuation of vanity has rendered insensible to danger. An enlightened criticism will ever be anxious to afford the amplest shadow of protection to that numerous and indispensable class of writers, who may be designated as the day-labourers on the field of literature. Let them be admonished and excited, but never frighted from their occupation by the lofty tones of an unbending exaction.

If, by any means, the sum of that good which is effected through the instrumentality of books, could be ascertained, and its particulars investigated, the result of the process would, very probably, be of a nature to furnish at once a flattering stimulus to the or toxxor of the writing world, and a wholesome check to the fond admiration of superior talent. Men are ever best taught by their peers. He is perhaps the most efficiently endowed for the business of instruction, who, while indebted for his distinction chiefly to the possession of those extrinsic, and, as we are too apt to call them, insignificant qualifications, which are found to open a way of happy access to the minds of mankind, is, in intellectual respects, most nearly

on a level with those whom he addressess.

The present are, in fact, reading times: books, and new books too, must be had. The writer, therefore, who furnishes the public with an honest seven, or ten, or fourteen shillings-worth of harmless and well-intentioned letter-press, has done a good work, and is entitled to its thanks: the least which can be conceded to him, is—impunity. The protection which we would extend to such a writer, is grounded upon an obvious and

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important distinction, an attention to which seems essential on the one side, to the permanent interests of literature, and on the other, to the present advantage and accommodation of the reading public. This distinction regards writers as divided into two classes: first, those who must be considered as giving themselves to the toil of saying again what has been said a bundred times before, for the benefit of those who would not hear it at all, unless presented to them under the feint of novelty; and secondly, those who would choose to be treated as professing to give the world something which it shall esteem worth the trouble of preserving. With the former class of writers, negative excellencies, and an aim at usefulness, should be allowed to purchase much of indulgence. In dealing with the latter, mercy has no place. Whenever, in the expression of opinion with respect to those who pretend to occupy the rank of original writers, a drowsy good-natured indulgence shall prevail over a rigid and well-informed criticism, not only will works worthy to be transmitted to posterity cease to be produced, but those who write will quickly become too indolent even to set off their inanity with the cheap graces of expression. When the primary causes under the influence of which the first great works in a language are produced, have long ceased to operate, if any thing can preserve the spirit of high-aimed and laborious effort, it must be the rigid administration of literary justice. Very many books however are published, of which it would be as unjust to speak in terms of contempt, as it would be absurd to treat them with the air of a grave, analysing examination, or to bring them for a moment into comparison with works that rank among our permanent literature. A writer's reasonings may be flimsy, his research superficial, and his learning little more than is sufficient to secure him against the hazard of a blunder, in footing his pages with scraps of Latin, Greek, and Hebrew; yet, it must be remembered, that profound thinking, and exquisite sentiment, and solid reasoning, and laborious research, and real learning, are not essential requisites to the ordinary instruction of mankind, any more than they are to the attainment of a wide and continued popularity. Possessing only a very moderate share of any of these endowments, a man may do well to write, and to print; and if he does well to write and to print, it follows, that critics are to be blamed, who will ever be taunting and teazing him with the reproach of his mediocrity; while, as we have already hinted, this very mediocrity, perhaps to a greater extent than they are apt to imagine, constitutes his most efficient and essential qualification for general usefulness.

It is, however, evident, that a writer may forfeit his claims to the leenity and protection which we would recommend, by his own absurd pretensions. The case may also occur, in which the advantage may be torn from him, although it has by no means been justly forfeited. Let it, for example, be supposed, that, in an age remarkable for its gaping and prurient levity, an extensive popularity shall be acquired, which does not seem to have for its foundation materials of the most solid description. Let it be supposed, that the concurrence of heterogeneous causes, derived from accident, and fashion, and attractions of a rather trivial order, operates to such an extent as even to cast a shade of difficulty upon that standing prediction delivered by our Lord to his servants, " If ye were of the World, the "World would love his own; but because ye are not of the "World, therefore the World hateth you." Let it be further supposed, that this popularity, by alluring, (like the lyre of Orpheus,) the beasts of the forest, and the wild boar out of the wood, and the herd of swine from the mountain, around the seat of Christian instruction, is trampling down on all sides the fence that divides the Church of Christ from an ungodly world, and is facilitating the attempt to unite a dissipated life with an attendance upon what is called an evangelical ministry. we say, such a case be imagined, implying, on the part of the individual, neither evil design, nor positive ground of reprehension; it is evident that it presents a rather trying exercise of self-denial and forbearing silence, to those individuals whose discernment and whose impressions of serious realities, oblige them to estimate things according to their true nature and intrinsic value. Such persons are subjected to a strong temptation hastily to remove what they believe to be but an attenuated glitter. In most cases, however, it will be well to let a charitable reserve prevail over the gratification of a perhaps malignant discrimination. There is an especial call for this wise concealment of private opinion, where an amiable disposition, and a tolerable moderation, and an aim at usefulness, and a readiness to profit by admonition, have all survived the operation of peculiarly disadvantageous circumstances.

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A comparison of the present volume with the earlier of Dr. Collyer's publications, will evince that the intervening years have not passed over him in vain. His good sense and matured judgement have prevailed, to a considerable extent, in retrenching the exuberances of his style. It is a great thing to have learned the excellent and obvious principle, that glittering faults are still but faults, although they glitter. The crisis of trial for a young writer, is, when he becomes convinced that the decorations, upon the nice finishing of which he has hitherto exhausted the forces of his mind, must be exposed to the highest ridicule if they are made to serve as the disguises of emptiness or poverty, and that however highly they may be

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wrought, they are appropriate only when trebly redeemed by the preciousness of the substance to which they are attached, When this conviction takes place in a mind of superior order, it will excite a redoubled activity in all the laborious courses of self-improvement. Future productions will evidence, that the important ends of writing have taken the precedence they deserve, over the paltry arts of producing effect. If, however, the talent, or, as it should perhaps be termed, the knack of inventing and finishing embellishments, constitutes the only or the main distinction of the intellectual endowments; should admonitions or mortifications succeed in convincing the individual of the worthlessness, in themselves, of these attractions; nothing can take place but a sad, conscious descent, step by step, into the drowsy regions of unrelieved commonness. As the judgement of such a writer improves, his popularity will decrease: if he continue to write, each successive volume, in the same proportion as it is less faulty, will be more dull than its predecessor.

The Lectures on Scripture Doctrines, are eighteen in number, and are entitled as follows; The Authority, and Claims of Revelation. The Being, Attributes, and Unity of God. The Trinity. The Divinity of our Lord Jesus Christ. The Deity and Influences of the Holy Spirit. The Fall, and its Consequences. The Atonement. Election and Adoption. Justification. Regeneration. Salvation through Faith. Sanctification. Perseverance. Providence. The Resurrection of the Dead. Future Punishment. Glorification. The Duty of Submitting System to the Bible. Dr. C. thus states the plan

he has adopted, in treating his several subjects.

'The Lectures will, in general, consist of three parts. The first, will embrace the amount of Scripture testimony on each subject, with such criticisms on the passages as may be necessary: the second, will recapitulate the reasonings of the Sacred writers, and deduce the doctrines by inference: the third, will be devoted to the practical results of each principle.'

Dr. Collyer's former publications have been so generally read, (and we presume so far upon the extensive circulation of the present work,) that it seems almost superfluous to occupy the reader with quotations. Lest, however, any disappointment should be felt, we shall make two or three extracts. The following is the conclusion of the first Lecture, 'On the Authority and Claims of Revelation.'

Revelation proceeds upon it's own authority to make distinct statements on subjects incapable of explanation; and it limits our inquiries accordingly. This is the sentiment of the text: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may

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" do all the words of this law." We are forbidden to inquire into causes, which God has not revealed, and to ask after reasons which he has not thought proper to assign. And if it be unlawful to ask for reasons not assigned, how much more presumptuous and guilty are they who undertake to assign reasons for God, and to unfold those secret counsels into which he has commanded us not to pry, and the profundity of which it is impossible for us to explore. the same authority which repels presumptuous curiosity, affords demonstrations satisfactory to faith, and encourages us diligently to examine those things which are revealed. They are our birth-right, We cannot neglect them and the inheritance of our children. without incurring guilt, and exposing ourselves to ruin. We ought not to be satisfied with possessing them ourselves; but nature and reason, Revelation and God, demand of us that we should make them known to the rising generation, and to those who are dearest to us. We cannot furnish a better rule for the guidance of our family while we live; we cannot leave them a better legacy when we die. It is implied that these " revealed things" are sufficient to all the purposes of life, and to establish all the hopes of immortality. It is to be inferred that nothing is withheld which is profitable—that the Bible holds out promises comprehending alike the interests of time and of eternity. This it assumes: and what is the testimony of experience? The experience, not of an individual, whose constitutional enthusiasm might seduce him, or whose limited faculties might render his authority worthless; but the experience of mankind at large, to whom the word of this salvation has been sent, and of myriads, whom it carried safely through the conflicts of life, and the agonies of death, and presented triumphantly before the eternal throne of God in heaven. These are facts which speak to the heart-which cannot, on account of their multitude and unquestionable character be resisted -and which abundantly establish the claims of Revelation when it promises to the believer present peace, and future glory. It is still farther evident, that the doctrines of the gospel are intended to produce moral effects, and that they demand obedience; these things are revealed "that we may do all the words of this law." The tendency of Revelation is to purify; and it increases our obligations to God. In proportion to it's clearness and extent is the responsibility of those to whom it is given. The heathen world shall rise in judgement against this generation, and shall condemn it; if our practice bears no proportion to our privileges. O ye illustrious dead, the lights of those dreary ages when darkness covered the earth; who sat amidst the gloom, watching the east, and longing for the day-spring from on high to visit you; how often did you trim your lamps, and mourn that reason afforded you so feeble a ray; how diligently did you employ all the powers of nature, and all the mutilated intelligence of tradition, to discover the unknown God! He whom you ignorantly worshipped is declared unto us; and ye will be our accusers in the day of final retribution, if we are insensible of our advantages, or neglect so great salvation! "The times of " this ignorance God winked at, but now calleth upon all men, every

"where, to repent." Who amongst us has heard his voice? Let us uot bring to the services upon which we have now entered, a spirit of indifference. The doctrines of the gospel are not speculative notions. but eternal principles: as they are received, or rejected, our character will be influenced here, and our destiny fixed for ever. If the question be only doubtful-if you are not certain that the Bible is a forgery and that it's contents from first to last are false, is it wise to rest in this state of indecision? What an infinite danger is incurred! What occupation can be so pressing, as to excuse an attention to such a subject as this? What interest can compare with that which is suspended upon this inquiry. If it be true, " what shall it profit a man " if he gain the whole world and lose his own soul?" But if it be more than probable that the claims of Revelation are just-if they have been established by unquestionable evidence—if you have ad. mitted it's authority—what excuse can you then offer for neglecting it's commands? It is put to your conscience; and remember, that conscience, which can frame no apology now for your criminal negligence, will leave you speechless at the bar of God!' pp. 24-28.

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Our next specimen is taken from the Eleventh Lecture, 'On Salvation through Faith.'

In reviewing this sublime statement,' (viz. that made by the Apostle Paul, Ephes. ii. 8-10) 'how many doctrines are brought together as concentrated in the scheme of redemption! Do we need salvation? The fall, and our participation in it are implied. Is it of grace? then, of election, which resolves every thing into the sovereignty of God. Is it through faith? that faith regards the finished salvation and perfect righteousness of Jesus Christ, and unfolds the doctrine of justification, and the means of it's attainment. Are we created? the image explains regeneration. Are we God's workmanship? the new birth is referable only to the influences of the Holy Spirit. And thus also the distinctions of the Godhead are officially marked, and the doctrine of the Trinity, in effect taught, when salvation proceeds from the grace of the Father in Christ Jesus, by a work called creation, and implying that spiritual change which is constantly ascribed in the Scriptures to the Holy Ghost. Are " good " works" the result, and has God " before ordained that we shall " walk in them?" we have an additional evidence of the obvious tendency of election; and at the same time are instructed in the great and necessary doctrine of sanctification. Lastly, does the apostle speak of salvation as though it were already accomplished? it is not possible to avoid inferring hence the important sentiment of Christian perseverance. Thus in one general statement, without any forced construction, receiving words in their ordinary meaning, and inferring only so much as must be concluded, if the principles advanced in them be admitted, we find expressed or implied-the doctrines of the Trinity—of election—of the fall—of justification—of regeneration—of Divine influence—of sanctification—and of perseverance. Nor, as it appears to me, if any one of these be denied, is the reasoning of the Apostle conclusive.' pp. 413-14.

The last passage we shall cite, relates to the 'Duty of Sub-'mitting System to the Bible.'

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' How contemptible, and how criminal, then, is that minister, who is a stranger to the Bible, either theoretically, or practically. the acts of parliament are to the lawyer, the Scriptures ought to be to the minister of religion. And as the judge sits not upon the bench to legislate, but to execute the laws-so a minister of Jesus Christ is bound expressly by the principles established by his Master. Yet while human laws are deemed so sacred, every shallow speculatist supposes himself wise enough to revise and improve Divine legislation; and modern systems are sometimes less (professedly even) framed upon revelation, than constructed to shew the ingenuity of the inventor, or the ability of the espousers of them-to expose and abuse the conclusions of others—and to set the testimony of revelation at defiance, in every instance in which it is found to impugn the favourite tenets. The strength of a minister of the gospel is to be derived from the Bible: if this bears him out, he has little to fear from the sophistry or the hostility of opponents. That he was mighty in the Scriptures, constituted the highest praise of the eloquent Apollos. To be defective here, is an indelible disgrace to every man who assumes to himself to be a Christian teacher. Whatever be his other acquisitions, he must draw his qualifications for the ministry To say nothing of his obligations, what must we from the Bible. think of the taste of that man who could go to Epictetus, after having been invited to sit at the feet of Jesus-and borrow from human morals, after having been instructed in the sermon on the mount? Who could prefer the stream, defiled by flowing through polluted channels, who might drink at the living fountain-head? Who could desire to employ a torch, to guide him on his way, when heaven's own lamp, the glorious sun, shone with meridian splendour on his path? Who could be so insane as to exclude the light of day from his habitation, in order to give his taper leave to burn? A distinguished French Divine censured those preachers who only borrowed their images and illustrations from heathenism; and said, they reminded him of the "Israelites who went down to the Philistines, to sharpen " every man his share, and his coulter, and his axe, and his mattock." What are we so impoverished, that we can find no resources in the scriptures? As it happened to those Israelites, so will it happen to every man who forsakes the Lord, and makes flesh his arm; who leaves the fountain of living waters, and hews out to himself broken cisterns which can hold no water-who quits the Bible for Senecain the day of trial he will be unable to stand. " So it came to pass, " in the day of battle, that there was neither sword nor spear found " in the hand of any of the people." With what pity and indignation must we not regard those ministers, who borrow their morals from heathen philosophers, instead of the oracles of God; and who prefer the Grove of Academus to the School of Christ! pp. 719-21.

We have remarked numerous incorrectnesses, some of a kind very excusable, indeed, from the pulpit, but which might well have employed a little attention in preparing the work for the press. Thus, we read of 'the spherical course' observed by the planets in their orbits; of the air as the medium of transmit. ting light to the eye; and of the Dial not going without winding up. The words of the Apostle, " Aliens from the " commonwealth of Israel," &c. are said to be applicable ' not to gentiles alone, but to those who are born in Christian " countries." There is surely some redundance in such a sentence as this, 'The agency which kindled up the skies, en. ' riched the heavens with stars, fixed in his glorious height the sun as the fountain of light, and feeds the perpetual fires of those magnificent luminaries.' Again: 'to affirm against reason, against evidence, against scripture, and against facts.' If Greek must be introduced in an altogether popular work, can should, at least, be taken, that it is Greek: 78 nooms is given for ты хооцы and патяхыцию for хатяхыцию. Again, in the Hebrew, we have חמני for ממני and סמינר for ממני. We notice these errate the rather as the volume, in other respects, is correctly

printed.

We feel impelled to submit to Dr. Collyer, the propriety, in his future publications, of abstaining altogether from the appearance of philosophizing, as well as from his rather too frequent apologies for not philosophizing: such apologies are, at least, unnecessary. The faculty which enables the mind to work its way, to any good purpose, through generalities, is altegether sui generis, and is, certainly, not very common; at any rate, it is a department of the intellectual constitution, upon which so little education is bestowed, as to be, in fact, but rarely developed. The ability of reducing abstractions, without losing their philosophical truth, into terms intelligible to persons unaccustomed to the labour of thought, is, it must be acknowledged, possessed by a very small number even of those who themselves think deeply and clearly. A practical and popular writer needs, therefore, by no means think himself bound to make any attempt or pretension of the kind.

Viewing the publications of Dr. Collyer in the light in which, we presume, he would have them viewed,—as designed, chiefly, for the instruction of young persons, there are some modes of expression very usual with him, which do not seem to us likely to produce the happiest effect. We refer to a too frequent appearance of conceding to that revolting against the Doctrines of the Gospel, which always characterises the natural mind;—too much of apology for those principles which no apology can render congenial to the tastes of the unrenewed heart. We are aware of no article of Christianity which demands from its advocate that air of timid jealousy, or that substitution of

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its of temerity for courage, which has usually distinguished the defenders of Popish absurdities. Nor do we know of any point of revealed Religion, which contains in it matter of offence or of displacency to the mind that is reconciled to God. All that relates to God and to the infinite, is, indeed, incomprehensible, as a subject of simple speculation, by our finite powers; and on this ground, the believer and the unbeliever stand nearly on a But the test which distinguishes the one character from the other, is, the moral nature of Revealed Truth; and this too is the test which, to a great degree, distinguishes between the spiritual, and the halting, worldly-minded believer. The latter, while he confesses to the truth, is ever stumbling, objecting, reasoning, apologizing: discretion and various external restraints, will not certainly prevent his now and then betraying the secret uneasiness of his soul. The spiritual believer, on the contrary, who has thoroughly quarrelled with the world, (a. friendship with which is enmity to God,) and who, being brought nigh, actually lives nigh to the Divine Majesty, reads no "hard " sayings" in the sacred volume. Though he does not understand all things, all that he understands, pleases him. Such a person, in speaking of the truths of Christianity, though he cannot communicate to others, through the medium of words, his own perceptions,—for this very reason, that they result from the state of the heart, and are Divinely communicated, -will ever exhibit a reflection of the light that shines within. Expressions, such as those which we quote below, though, perhaps, not very palpably improper, if frequently recurring, can hardly fail to excite in the apprehension of the young and doubting reader, a suspicion that the mind of the Writer is oppressed by the consciousness of difficulties, more formidable, even, than those to which he refers, and that these inexplicable and perplexing doctrines have but a feeble, a forced, or a merely professional hold on his own convictions.\* It is, however, easy to imagine, that a lively apprehension of the known or supposed sentiments of those whom he addresses, may invade the tranquillity of a preacher's, or an author's mind. He may appear embarrassed,

<sup>\* — &#</sup>x27;Not that I would avoid any Scripture doctrine, or hesitate to go any lengths to which the Bible may lead.'—'To receive the fact, if it be revealed, without affecting to comprehend it; and to state it simply, and sincerely, without venturing to speculate upon it.'—'We must not omit any doctrine, manifestly scriptural, because it is difficult to manage, or to apprehend.'—'If we cannot precisely reconcile the process of Redemption with our general notions of justice, and necessity, goodness, and propriety.'—'However "hard" its "sayings" (speaking of the Bible) may appear, we should consent to them, as well in practice, as in theory.'

where he is only too jealous of exciting opposition, where he would fain conciliate assent. Yet it is well to remember, that he who would convince others, must appear himself convinced. And as the tranquillity and decision of thorough conviction, is, perhaps, of all states of the mind the one which it is most impossible to counterfeit, nothing remains but to be, in fact thoroughly convinced. And herein consists the peculiar nature of religious persuasion, that it can be induced only by a moral process. That evidence of the truth of Christian doctrines, which truly satisfies the mind, is acquired only so far as they are known to be true, from the unquestionable testimony of individual consciousness. He whose spirit is not heavenly, who is not dead to the world and indifferent to its gewgaws, who does not "pass the time of his sojourning here in fear," yet "rejoicing "in hope," may profess, and defend, and that with sincerity, an evangelical creed; but it will ever be to him like 'a garment of ' sackcloth,' a source, at once, of mortification, and uneasiness. If he becomes not wholly indifferent, he will ever remain perplexed. So long as he continues honest, he will be dissatisfied. The rest which he seeks, but never finds, exists only within the near precincts of the Divine presence. To a holy life and a heavenly conversation alone, it is granted to "know all things."

Art. V. Memoirs of Richard Morris, late Pastor of the Baptist Church, Amersham, Bucks. Compiled by B. Godwin, Great Missenden. 12mo. pp. 95. Price 2s. 6d. 1818.

THERE were several incidents of more than ordinary interest, connected with the early life of the very respectable individual who is the subject of these Memoirs, which rendered his friends solicitous to obtain from him, during his life time, an authentic narrative of his history. Their requests were, however, unavailing, till, when nearly in a dying state, Mr. Morris consented to dictate at intervals the substance of the principal statements contained in the present publication, 'in order to leave in the hands of his beloved friends, whom he could serve no longer, a memorial of the Divine goodness and faithfulness.'

Richard Morris was the son of a respectable farmer, resident in the parish of Radcliffe, in Lancashire, where he was born, May 29, 1747. In his twentieth year he went to visit a friend at West Chester, and accompanied him on a journey through North Wales, returning home through Liverpool. This journey gave birth to a strong desire in young Morris, to see more of the world, and concurred with other circumstances to unsettle his mind. Knowing that he had no means of supporting the expense of travelling, he came to a determination to enter the

army, and meeting with an acquaintance who was 'disposed' the same way,' he enlisted, with his companion, into the Oxford Blues, at Manchester, and joined the regiment at Stamford.

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Instead of experiencing the pleasure he had anticipated, he soon found that a life of riot and dissipation was not adapted to make him happy. His mind had been from his childhood visited with strong religious convictions, under the influence of which he had repeatedly resolved to reform his habits of life, but he appears to have been wholly destitute of correct views of religion. Foiled in his attempts, he at length began to give up the hope of conquest. A trifling occurrence acting with peculiar force upon his imagination, seems to have been the means of permanently arresting his attention, and of giving rise to those workings of conscience, which issued in his conversion. While attending, as a mere spectator, a funeral which he had followed into St. Mary's church at Stamford, his mind being peculiarly solemnized and softened by the scene, the blast of six trumpets, sounded together to set the evening watch, reverberated through the dome, striking the whole audience with awe. It was a natural association of ideas which at such a moment called up with peculiar vividness the thought, that ' he must cer-' tainly hear the tremendous sound of the trump of God.' With this impression fresh upon his mind, Morris retired to his room, and endeavoured to lift up his heart to that God whom he knew must be his judge. His prayer was heard, and although he was at this time, as he confesses, ' totally unacquainted with the nature of salvation by Jesus Christ as re-' vealed in the Gospel,' as well as ' with the agency of the ' Holy Spirit as necessary to bring the soul to a personal ac-' quaintance with it,' yet, he was enabled to break off, from this time, his former habits, and to enter, though with most obscure notions, upon a religious life. The inevitable consequence was, that from this time he was marked out by his comrades and officers, as one deluded by methodistical notions. Some of them derided and persecuted, others pitied him.

The regiment being subsequently quartered at Loughborough, Morris took the opportunity of attending an evening lecture in Mr. Wesley's connexion, from which he derived considerable religious instruction; but his mind was filled with perplexity on many subjects, for want of a friend to whom he could apply for counsel and information. 'A word of Christian advice would,' he says, 'have been very serviceable to me.' He attended the General Baptist and Presbyterian meetings also, without knowing to what denomination they belonged. The discourses which he heard there, did not, however, give him the satisfaction which he sought: 'I therefore determined,' he says, 'to seek direction

' from God by prayer and a diligent perusal of his holy word, and said, "Thou shalt guide me by thy counsel."

A clergyman in the church which I at this time attended was much in the habit of abusing the Methodists, as he called them, for believing in the influence of the Holy Spirit, and the doctrine of regeneration; and hearing in the Dissenting meetings the depravity of human nature, and the necessity of renewing grace, the guilt of man, and salvation only by faith in Jesus Christ, together with the production of the "fruits of the Spirit" in the life and conduct, constantly maintained, I became very anxious to know who were right, and what was the way in which God would have me to go. I then felt no attachment to any denomination in particular. I was totally unacquainted with their respective peculiarities, and viewed them all with equal indifference; my sole concern was, to know and embrace the truth. But the reading and hearing of the word of God was so blessed to me, that light broke in upon my mind in a way that filled me with surprise. I wondered that I had so often read, to so little purpose, those parts of Scripture which now afforded me so much consolation and delight; and I was still more surprised to find that men of education should censure and condemn as fanatics, those who believed in the influence of the Holy Spirit, while they constantly used those prayers which supplicate his grace on behalf of the king and royal family, clergy and people, and make constant reference to the influence of this divine agent as necessary to enlighten the mind, to sanctify and renew the soul, to comfort the heart, and to produce the fruits of righteousness.

Being quite astonished at this contradiction, I could not help expressing my thoughts on this subject when I met with a person that I supposed had any knowledge of these things. One day, meeting with a young man from Scotland, belonging to the troop, who appeared to have some understanding in religious matters, I opened my mind to him, so far as to assert my surprise that so very few should attend to these important concerns. But after this man had heard my conversation on these subjects for some time, he turned what I said into ridicule, and adding falsehood to it, he told the officers and men that I thought there was scarcely a Christian in the troop. This brought on me a great deal of persecution, for the men were let loose upon me by the officers, who encouraged them by saying, they hoped the men

would remember me for putting out such speeches.

At this time the commanding officer left Loughborough for a few days, and the men, according to a rule among themselves, tried me by what they called a Court Martial, for the alledged crime of scandalizing the regiment. I was then sentenced to be cold burnt, and accordingly was tied up in the yard, and a great many pails of water and ice thrown on me, till they were tired of fetching them from the horse-pond; and such was their determination to use me ill, that they placed sentinels around to keep off the people, that none might rescue me. On this occasion the people of the inn behaved very humanely towards me; they put me into a warm bed, sat up with me all night, and paid the greatest attention to me, so that I received no farther injury.

'This treatment I considered it my duty to bear with patience, as I remembered the words of Christ, "If any man smite thee on the one cheek, turn to him the other also." Before my clothes were dry, one of the principal actors in this affair came to me to borrow money, which without hesitation I lent him, recollecting that we are directed to "overcome evil with good." Some of the men appeared ashamed of their conduct, while others boasted of it, and said "I should not have been half so good if they had not washed away my sins at Loughborough." pp. 16—19.

His next quarters were at Nottingham, where he had an opportunity of hearing a variety of preachers, among whom he was particularly pleased with Mr. Medley. He had hitherto declined uniting himself with any denomination of Christians. From Nottinghamshire, the regiment was removed to Hertfordshire, and Morris was quartered at Hemel Hempstead, where he attracted the notice, and was at length introduced to the friendship of the Rev. Dr. Jones, a learned Baptist Minister, afterwards of Hammersmith, 'whose behaviour to me,' says Mr. M. 'was in every respect that of a father.' The following incident is highly deserving of being recorded.

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About this time my officers were particularly enraged at me, because some more of the men attended with me at the meeting. While we staid at Hempstead, Captain Joss preached for Mr. Jones one sabbath afternoon; and to prevent our hearing him, our quartermaster gave orders for us to be with our horses at three o'clock, and to wait till he came; for he said he supposed all the troop would be running after the methodist devil. We were obliged to obey his orders, and I suffered a disappointment. This plan the quartermaster found so convenient to keep us away, that he resolved to continue it, and gave orders that we should be with our horses every Sunday afternoon. We then sent a petition to the War Office, drawn up for us by Mr. Jones, addressed to Lord Barrington, containing a simple statement of our grievances, in being deprived of our privilege as Protestant Dissenters, of attending a Dissenting meeting as often as we had opportunity; for we considered ourselves bound by the martial law to attend the Established Church in the morning. received a very kind and polite answer to our petition, informing us, that though he could not interfere with the orders of the commanding officer, with respect to our being with our horses at a certain hour, yet we might have the privilege of attending the Meeting in the morning instead of the Established Church. Before the receipt of Lord Barrington's answer I was removed to Hertford, where, on the Lord's day, I received a letter from Mr. Jones, with a copy of the letter from the War Office. I therefore acquainted our commanding officer that we had the privilege of attending a Dissenting meeting, which we intended in future to embrace. He said we must go to church according to the articles of war, and should go. replied, that as Protestant Dissenters we enjoyed the benefit of the toleration act; and our becoming servants to his Majesty could not

constitute us slaves. As soon as our parade was over on the sabbath morning, I stepped out of the ranks to go to the meeting, and two more of the men followed me, but two others of our friends found their hearts fail them. Immediately a file of men was ordered to take us into confinement, and to keep us separate. We remained in this state till Wednesday evening, when we were sent for by the adjutant, who asked me whether I did not think myself guilty of mutiny. I wished to know on what ground so heavy a charge could be founded. He said we had broken the parade, and shewed contempt of orders. On which I observed, that I should be very sorry to do any thing contrary to good discipline, and wished to know when I might consider the parade to be dismissed. He replied, when the troops are marched to the place paraded for, which was the church. I then told him I did not mean to go to church, as that would be acting below our privileges. We were then dismissed, and ordered back to our quarters. I soon found that within a few days they had received a letter from the War Office; but they took the advantage of a little informality in it, to inflict on us the punishment of confinement. In answer to another letter, Lord Barrington told them, that if he should have occasion to write to them again on the same subject, the letter should be signed G. Rex. This had the desired effect, and we were informed, at the head of the parade, that we had liberty to attend any place of worship, except a Roman Catholic chapel.' pp. 24-26.

In 1773, while quartered at High Wycombe, Morris accepted an invitation to address a religious meeting held early on the Sunday morning. This soon came to the ears of his officers, who, as well as the men, resented it as a disgrace to the regiment.

They determined therefore again to try me by one of their mock courts martial. I was accordingly brought to trial in a meadow called the Rye, near the turnpike, and was again sentenced to be cold burnt, and orders were given to forbid any one bringing me dry clothes. This was executed in the most severe manner; but one of my comrades broke through their orders, and brought me some dry clothes, for which he was threatened to have the like punishment inflicted on him the next day. The probability of this brought me, for the first time, to the fixed determination to oppose such illegal treatment. I waited on the commanding officer, and enquired if he knew the manner in which I had been treated by the men. He made no answer to my question, but advised me not to preach, observing that there were proper persons paid for preaching, and he thought it a pity that I should concern myself about religious instruction. I said, in reply, that it was a matter of conscience with me to warn sinners of their evil way; but that had not the men proceeded to the resolution of inflicting the same punishment on my companion. I might have let it pass over as I had done before; but that I was now determined, if the business was not put a stop to, I would immediately complain to General Conway, who, I had no doubt, would see the matter righted. After this, I had to suffer nothing more of this kind. Some unknown

friend also put the proceedings of the Rye into the public papers, and enquired, if the permission of such practices was consistent with the discipline of so respectable a regiment.' pp. 27—28.

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The ill treatment which he suffered, excited considerable interest, and was the occasion of introducing him to the notice of Lord and Lady Robert Manners, who exerted their influence, although for a considerable time ineffectually, to procure his discharge. The letter which Lady Manners sent him at this period, will not fail to interest the reader by the simplicity, the Christian condescension, and the admirable piety, by which it is characterized.

The circumstances which eventually led to his discharge, after all the efforts of his friends had proved abortive, furnish a striking instance of the overruled disposal of events the most unpromising, by that All-seeing Providence who is his people's help and shield. They display at the same time the unshaken firmness and independence of mind, which Mr. Morris preserved throughout the trying predicament in which he was placed.

In the beginning of the year 1775, I was with a detachment of the troops on duty at the Horse Guards; here I received an invitation from Lady Manners, to visit them at Grosvenor Square, the first opportunity which occurred. My duty at this time was that of orderly man at St. James's Palace; and as there were two more in the same situation, we agreed among ourselves to wait successively. During one of these intervals from duty, I waited on Lord and Lady Manners: and returning from Grosvenor Square, I met the captain of my troop in the street, who immediately ordered a roll-call, with the pretence of ascertaining who was absent, though he had passed me within half an hour. On my return to the garrison I was ordered into confinement by one of the officers; and the next day I was sent with a strong guard to head quarters at Cranford Bridge. One of my friends in the regiment, understanding that they intended to punish me, advised me to write to some friend in London immediately. I wrote to Lord R. Manners, who came in his carriage the same evening, and desired the officer to place the whole of the blame to his account, as he had sent for me to Grosvenor Square; but the reply was, that they were determined to try me by a court martial. He then requested them to inform him when and where the court martial would be held, as he intended to be present.

I was kept in confinement for twelve days after this, and heard not a word farther on the subject. Early in the morning of the thirteenth day, I received orders to proceed to the Bush Inn at Staines, there to be tried by a court martial; to which place the officers ordered me to be marched on foot, with my hands cuffed. When I arrived I found the court assembled; and after the accusation had been laid by the captain, I was asked if I had any one to speak in my behalf. I told them I had not, not being aware that Lord Robert had intended to be there, to whom they took care to send the information too late. I was then told that I had liberty to speak for

myself. I bogan by saying, that the corporal of the guard had told us that if one of the three kept constantly in waiting, the others might be absent for an hour or two at a time. The chairman said, " and " what then?" I answered, that if he would take down, word for word, what I had already said, I would tell them what then: for, finding that they intended to be severe with me, I determined to keep them strictly to the rules of the martial law. He then enquired, where were the persons who relieved guard with me; but as they had not been ordered on the trial, post-horses were immediately sent to head quarters to bring the corporal into court. When they had asked him a few questions, which proved the truth of what I had stated, they found it necessary to have the man who relieved guard with me at St. James's Palace, before they could go on with the trial; posthorses were immediately ordered to fetch him. One of the officers, being apparently ashamed of the proceedings, and of the disputes among themselves, then shut the door: when another rose up and opened it, knowing that it was contrary to martial law to have the door closed. Just as the post-horses were going for the other witness, one of the officers informed the court that the man could not be in time, for they could not proceed with the trial, legally, after two o'clock. I was then called upon to give the remainder of my evidence against myself; after which I was remanded to head

quarters, with orders not to put the handcuffs on again.

' The next morning the troop was ordered to Lewisham in Kent, and I with them; and as nothing more was said to me on the subject, I concluded that the affair was closed. One of my comrades thinking the same, as we were walking together in the evening, congratulated me that all respecting the court martial was now over. The next morning, however, proved that we were mistaken; for about five o'clock, orders were given to march me, as a prisoner, from West End into Lewisham; when two of my friends in the same troop came to me very much agitated, and enquired if I knew what was going forward; upon replying in the negative, they informed me that they were getting ready to picket me. I requested them not to alarm themselves, for I was confident they would not do it. Some time after this, during the day, the troops were marched into a meadow, and formed into a circle, with myself in the midst. The sentence of the court martial was then read to me; which was, that I should be severely picketted. Every thing being ready, I was called up by the quarter-master to receive the punishment; but I neither moved nor spoke. Perceiving this, he called out to the guard to bring me up; and they, in obedience to his orders, offering to seize me for that purpose, I declared I would not be picketted. The quarter-master said, "O, you will not be punished then, will you?" To which I replied, that I objected to the proceedings of the court martial as unjust, and therefore appealed to a general court martial. officers appeared thunder-struck at my appeal: and the adjutant said, in a very serious tone of voice, " Morris, as sure as you are a living " man, you are wrong ;" and added, " if you will go through the form " of the punishment, upon my word and honour you shall not be hurt." To this I made no answer; but several of the men said, that if it for me. No reply was made to the offer; but I was marched back again to my quarters, where I had not been more than an hour, when another guard arrived to take me to Greenwich; there I was confined in a room at Salutation stairs, with a sentinel over me day and night. From the patience and composure which I had manifested, the clerk of the troop said, "he should like to have seen me on the picket, for he thought I expected that the Lord would send one of

" his angels to deliver me."

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' I remained in this confinement four days without hearing any more of the matter, when a letter was brought me, by a servant of Lord R. Manners, to enquire how I was, and when they intended to bring me to a general court martial, requesting me to give him the earliest information on the subject. I returned for answer, that he might be assured they would not suffer me to know any thing about it, but that he might gain information by an application to the Judge Advocate. I waited in this situation about five days longer, when I received a message, that Lord R. Manners was waiting in his carriage, at the end of the lane. I accordingly went to his carriage, the sentinel accompanying me, in which I had a long conversation with his lordship. Among other things he asked me if any person had advised me to appeal to a general court martial. I told him that no person had given me advice on the subject; but I appealed because I thought they had acted very wrong towards me. He asked me, if I could say that I was sorry to give the officers unnecessary trouble, as he thought it would be acting like a Christian to make the acknowledgment. I answered, that I was sorry to give any gentleman trouble on my account; I only wished to defend myself against oppression. Four days after this, the coporal of the guard came to me, and informed me that I was set at iberty from my confinement, and was ordered to wait on the commanding officer at Lewisham. When I saw him, I asked if he knew that I was set at liberty; he said yes; and told me farther, to go and settle every thing with the regiment, for I was going to be dischargel. Strict orders were given that my pay, and all money lent to the men, with every other demand on the regiment, should be paid up that day.

It's natural to suppose, that in the combination of trying circumstances which attended me, I must have had considerable anxiety, but, rusting to the justice of my cause, and to that God who has promed, "As thy day is, so shall thy strength be," and "No weapon that is formed against thee shall prosper," my confidence in his promis never failed, but continued my support and consolation through the whole. The next day I received my discharge, and gave a receipt

in full of all demands on the regiment.' pp. 38-44-

It was the expectation of his noble patrons, that Mr. Morris would enter the Church, but reluctant as he felt to act in opposition to the wishes of those from whom he had received such distinguished favours, he could not reconcile himself to the terms of conformity.

'Most of the articles, prayers, and creeds of the Established Church I could,' he says, 'at that time have agreed to, but could by no means

reconcile myself to the administration of baptism according to the prescribed order of the Prayer-book, by which I should be bound to return God thanks, that the infant so baptized was regenerated with the Holy Spirit of God, received for his own child by adoption, and incorporated into his holy church; when, in truth, it was to be the business of my ministry to shew that every person was in the gall of bitterness and bond of iniquity, unless his understanding was enlightened, and his heart renewed, by the regenerating grace of the Holy Spirit.'

Lord and Lady Manners, however, much to their honour, although disappointed at his decision, continued to extend to him their friendship. Mr. Morris soon after joined the Baptist denomination, which has been indebted to the Baptismal ritual of the Church of England for many similar accessions. In 1776, he was ordained to the pastoral office at Woodrow, near Amersham, in Buckinghamshire, and subsequently removed to Amersham, where he continued till his death. Here, as 'the means of support which his little flock were able to afford him was very slender,' he carried on an extensive business.

In 1789, about fourteen years after his coming to Amersham, he conceived the project of establishing a cotton manufactory in the town. With this view he entered into partnership with Messrs. John and Thomas Hailey, and soon began building. By his own personal labour and superintendence, he fitted up all the apparatus of nachinery necessary for spinning, weaving, and bleaching. In all manner of brass and iron work he was remarkably ingenious and clever, though quite self-taught. He constructed many philosophical machines, some of which he sold, and others kept for his own use; which he tot only put together, as a watch-maker does the machinery of a time-piece, but he actually wrought a great part of the brass and iron work with his own hands.' p. 58.

He also applied himself to land-surveying and architecture with considerable success. The meeting-house of Mr. Douglas at Reading, as well as that at Amersham, together with some large breweries, manufactories, and other buildings at the latter place, were erected by Mr. Morris, on his own plan. Such a man could not fail to be highly respected. We are accordingly informed, that his influence, in the neighbourhood in which he lived, was considerable among all parties. He closed a ling life of usefulness, July 28th, 1817, in the 71st year of is age. A very high testimony to his Christian character, is given in the present volume, by one of his brother ministers, who preached his funeral sermon.

Mr. Godwin deserves the thanks of the religious public, for the very interesting compilation which he has furnished, as well as for the cheap form in which it is given, by which means it will, we hope, obtain an extensive circulation. The Editor modestly disclaims any pretensions to literary excellence, but the

work stands in no need of an apology.

Art. VI. Letters from Illinois. By Morris Birkbeck, Author of "Notes on a Journey through France," and of "Notes on a "Journey in America," &c. Svo. pp. vii. 114. Price 5s. 1818.

THESE Letters were originally written either to intimate friends, or in reply to applications for advice or information made to the Author, by strangers who were desirous of trying as a cure for discontent, the remedy of emigration, which he represents as having, in his own case, succeeded to admiration. Mr. Birkbeck has been induced to publish them, 'in the hope that, as a collection, they may be useful to others, as well as to the individuals to whom they were severally addressed.'

To any person seriously contemplating an 'exile from the 'land of his fathers,' the minutely specific information contained in these Letters, will be invaluable. To general readers they may appear rather barren of interest, as they offer little to gratify curiosity, in addition to the details given in the Author's

" Notes" on his journey.

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The date of the latest of these letters, carries down the history of the infant colony to—we were going to say, Lady Day; but so Popish a designation has doubtless no place in the Illinois calendar; neither would Quarter-day sound less obsolete in the ears of these independent Back-woods' men. 'Think of a 'country,' exclaims Citizen Birkbeck, 'without excisemen, or 'assessors, or collectors, or receivers-general, or—informers 'or paupers!' The date of the latest Letter, is, March 26th ult. at which period, the colony was beginning to assume, as the spring advanced, 'a most encouraging aspect.' The Author must be allowed to give his own account of affairs.

Our English friends are gathering round us; and so far from being solitary, and doleful, and desolate in this remote region, you

must reverse all this to form any notion of our condition.

The toil and the difficulty, and even the dangers, attending the removal of a family from the hills of Surrey to the prairies of Illinois are considerable: and the responsibility is felt, at every step, a load upon the spirits of a father, for which his honest intentions are not at all times a sufficient counterpoise. To have passed through all this harmless, and even triumphantly, to have secured a retreat for ourselves, and then, turning our backs upon care and anxiety, to be employed in smoothing the way, and preparing a happy resting place for other weary pilgrims, is an enjoyment which I did not calculate upon when we quitted our old home.

"A lodge in some vast wilderness" was the exchange we contemplated; fortifying our minds against the privations we were to experience, by a comparison with the evils we hoped to retire from: and now, instead of burying ourselves in a boundless forest, among wild animals, human and brute, we are taking possession of a cheerful abode, to be surrounded by well informed and prosperous neighbours. How sincerely do I wish you and yours could be among them, without the pain of moving and the perils of the journey! pp. 90-91.

Mr. Birkbeck's 'plan of colonising extensively, with a special view to the relief of his suffering countrymen of the lower orders,' had not, however, proved as yet successful. He had transmitted to Congress, a memorial, soliciting the grant (by purchase) of some unsurveyed land twenty miles north of his own settlement, to which he might be able to invite any number of his countrymen, with the view of forming a distinct colony; but there was reason to fear that, together with several similar petitions, it had proved abortive on the ground of general objections, certainly of no great weight, or at least not in application to the present case. All that Mr. B. had in view, was, as he himself states it, to open 'an asylum, in which English emigrants with capital, might provide for English emigrants " without it;" the title of the lands to remain in the United States until the purchase should be completed by actual settlers. A considerable number of emigrants may still, he conceives, be benefited by the arrangements now in train for their reception on a contracted scale.

Our Author was waiting, with some impatience, for the season of commencing farming operations. He was to begin work in March, and hoped to be settled early in May, in a convenient temporary dwelling, formed of a range of cabins of ten rooms, which his family would occupy until he could accomplish his purpose of building a more substantial house. Materials were in forwardness for constructing a wind-mill, which was expected to be in order in time to grind the fruits of the ensuing harvest. Steam-boats had already begun to ply on the Wabash, and a naval establishment occupied the attention of our Colonists themselves. 'We Americans,' says Mr. B. facetiously, 'must

' have a navy.'

We are forming two pirogues out of large poplars, with which we propose to navigate the Wabash: by lashing them together, and laying planks across both, we shall have a roomy deck, besides good covered stowage in both, and take a bulky as well as a heavy cargo. And we hope to have a shipping port at the mouth of Bonpas, a considerable stream which falls into the Wabash at the point where the latter makes a bold bend to the West, and approaches within a few miles of our prairie.'

Thus established in this 'land of liberty and hope,' our Author speaks of life as appearing to him there 'only too valuable, from 'the wonderful efficiency of every well-directed effort.'

'Such is the field of delightful action lying before me, that I am ready to regret the years wasted in the support of taxes and pauperism, and to grieve that I am growing old now that a really useful career seems just beginning. I am happier, much happier in my prospects to

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I feel that I am doing well for my family; and the privations I anticipated seem to vanish before us.' 'Yet England was never so dear to me as it is now in the recollection: being no longer under the base dominion of her oligarchy, I can think of my native country, and her noble institutions, apart from her politics.' pp. 9, 22.

Thus far the picture is certainly highly pleasing, nor do we doubt the truth of the colouring. Cordially do we wish that Mr. Birkbeck may see his most sanguine anticipations exceeded in the growing prosperity of his infant colony. But he himself invites our attention to his plan in a point of view which cannot fail to excite some painful regrets. He asks- What think you of a community not only without an established religion, but of whom a larger proportion profess no particular religion, and think as little about the machinery of it, as you know was ' the case with myself?' If by an established religion, Mr. B. meant simply, a religious establishment, and by the machinery of religion, a State apparatus, and a pompous ritual, we should, of course, have little fault to find with his policy: but the indications which these Letters, as well as Mr. B.'s former publications, afford, of his decided irreligion, are too unequivocal to The following is the only account he gives of the state of the community in his neighbourhood in respect to religion.

What in some places is esteemed a decent conformity with practices which we despise, is here altogether unnecessary. There are, however, some sectaries even here, with more of enthusiasm than good temper; but their zeal finds sufficient vent in loud preaching and praying. The Court-house is used by all persuasions, indifferently, as a place of worship; any acknowledged preacher who announces himself for a Sunday or other day, may always collect an audience, and rave or reason as he sees meet. When the weather is favourable, few Sundays pass without something of the sort. It is remarkable that they generally deliver themselves with that chaunting cadence you have heard among the quakers, This is Christmas day, and seems to be kept as a pure holiday—merely a day of relaxation and amusement: those that choose, observe it religiously; but the public opinion does not lean that way, and the law is silent on the subject. After this deplorable account, you will not wonder when you hear of earthquakes and tornados amongst us.' pp. 23-24.

Now, having this "upward road" thus clear before us, when we shall have settled ourselves in our cabins, and fixed ourselves to our minds as to this world, what sort of a garb, think you, shall we assume as candidates for the next?—To my very soul I wish that we might assume none,—but the character of men who desire to keep their conscience void of offence towards God and towards man:—
"Nil conscience sili, nulla pallescere culpa." Another foolish wish! you will say. We shall have people among us, I dare say, who will undertake to teach religion; the most arrogant of all pretensions, I hould be apt to call it, had not frequent observation convinced me

that it has no necessary connection with arrogance of character. But however that may be, teachers, no doubt, will arise among us-This most sensitive nerve has been touched, and already I have had the pleasure of two communications on the subject of religious

instruction; both from strangers.

One of them, who dates from New Jersey, writes as follows. " I have read your notes on a journey from the coast of Virginia to 44 the Illinois territory; and I sincerely wish you success in every 46 laudable undertaking.—The religion of Jesus Christ, disentangled from the embarrassments of every sect and party, I hope you will encourage to the utmost of your power and abilities. er genuine, uncorrupted, native, and pure spring of the Gospel, you " view the world as your country, and every man as your brother. "In that you will find the best security and guarantee of virtue and " good morals, and the main spring of civil and religious liberty," 46 &c. &c.—As this gentleman's good counsel was not coupled with any tangible proposition, his letter did not call for a reply; in fact, the

writer did not favour me with his address.

' My other zealous, though unknown friend, who dates still more to the north than New Jersey, informs me that many are coming west, and that he wants to come himself if he can "pave the way." "We must," he says, " have an Unitarian church in your settlement, wherever it may be, and I will, if I live, come and open it. 44 I am using every means in my power to promote the principles in "..... and ultimately to raise a congregation, and give, if of possible, a mortal stab to infidelity and bigotry." To this gentleman I replied as follows:- " As to your idea of coming out in the " character of a minister, I have not a word to say, dissuasive or encouraging. For myself I am of no sect, and generally in my wiew those points by which sects are distinguished are quite unimortant, and might be discarded without affecting the essence of " true religion. I am, as yourself, a foe to bigotry; but it is a disease for which I think no remedy is so effectual as letting it " alone, especially in this happy country, where it appears under its " mildest character, without the excitements of avarice and ambition." -So endeth the first chapter, of the first book, of our ecclesiastical history.' pp. 91-94.

It is not within our province to call Mr. Birkbeck to account for his private sentiments in religious matters. We cannot but wish that he had abstained from the profane jest on his titlepage, and, for his own sake, we wish that a different tone of sentiment pervaded his "Letters." We are, however, well persuaded that he will act wisely to 'let bigotry,' and Socinian-ism, and religion too, 'alone.' The time will come when these busy worldlings will be instructed by their own wants, into the necessity of what now they imagine they can dispense with; when, in a very different respect, 'life,' as its last moments are fast ebbing away, ' will appear only too valuable.' 'Teachers, no doubt, ' will arise,' and in the hour of pain or of sorrow, and in the crisis of nature, they will be listened to. And let not our acter.

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Colonists dream that the Bible will then appear to be a useless article among the stores of a Back-wood settlement. That land of liberty and of hope! it must help to colonize the Grave; and those who seem there to have their goods laid up so safely for many years, may have, in a night, their souls required of them.

Art. VII. The Consolations of Gospel Truth. Exhibited in Various Interesting Anecdotes respecting the dying hours of different persons who gloried in the Cross of Christ; to which are added, some affecting Narratives describing the horrors of unpardoned Sin, when Death and Eternity approach. By John Pike, Minister of the Gospel, Derby. 12mo. pp. 192. Price 3s. 6d. Derby, 1817.

THE title-page sufficiently describes the nature and design of The Editor quotes, in his Preface, this little compilation. a remark from The Spectator, that 'there is nothing in history ' which is so improving to the reader, as those accounts which " we meet with of the deaths of eminent persons, and of their behaviour at that dreadful season. The narratives comprised in the present selection, are principally adapted to display the consolations of the Gospel in a dying hour.' The names of Risdon Darracott, James Hervey, Harriet Newell, Toplady, La Flèchière, Janeway, Mrs. Housman, M. Homel, &c. which appear in the Contents, will indicate the sources from whence these specimens of the power of religion are derived. The authenticity of many of the facts, Mr. Pike remarks, ' is well known and undisputed.' It would have been as well. however, if he had in every instance referred to the authority on which they rest, or the work from which they have been Notwithstanding the respectable attestations of the authenticity of the case of William Pope, we are inclined to The extreme difficulty doubt the propriety of its publication. of distinguishing between the operations of a wounded conscience, and the morbid horrors of a distempered mind, which they may at length induce, renders it next to impossible to draw any certain conclusions respecting the actual case of the wretched individual. Thus much only it is necessary, or perhaps safe, to urge as the lesson which such scenes supply; the tremendous folly and danger of deferring repentance to a period when it may become physically impossible,—when the mind, unable to endure the stings of remorse, becomes the easy prey of the horrors of phrensy. Scarcely less terrible, however, is the stupid apathy with which numbers pass into eternity, whose guilt may not have been less aggravated than that of an Altamont.

The general character of the selection is highly respectable, and we hope that its usefulness will answer to the design of the pious Editor.

Art. VIII. Iceland; or the Journal of a Residence in that Island, during the Years 1814 and 1815.

(Continued from our last Number page 30)

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THE journey north-eastward from Holum, was over tracte of inconceivable wildness and desolation; vast fields of lava and volcanic sand, with grand mountains on the distant horizon, and sometimes nearer at hand; torrents to be forded, and ravines and chasms to be avoided. In one of the most extensive views, the Author says, ' to whatever side we turned, ' nothing was visible but the devastations of ancient fires, or ' regions of perpetual frost. We were not only far from the habitations of men, but deserted even by the beasts of the field ' and the birds of the air. Here " no voice of cattle is ever " heard: both the fowl of the heavens and the beast are fled; they " are gone." ' Volcanos that have never been explored, nor ever obtained names, rose in the distance, in beautiful pyramidal forms, most of them partially covered with snow, and with coner appearing quite red, from the scoriæ which form their external substance. The track was found or made with difficulty for many miles, and for twenty hours, along the side of the Arnarfell Yokul, 'a prodigious ice mountain.' In one stage, a suffcient hint of danger was given by some heaps of bones, which were considered as proof that the horses of some former travelling party had perished under the severities of the progress.

The travellers came at length to the rough and rapid descent from this dreary but majestic scenery, into the green and inhibited valley of Eyafiord, which by contrast appeared to them enchantingly beautiful. For Iceland, there is a considerable population in the tract round this inlet, assembled in little companies at a number of farm-establishments well stocked with sheep and cattle, the principal riches of the Iceland peasant A short sojourn among them gave opportunity to observe their domestic economy, their amiable character, and especially the state of their necessities and wishes with respect to the possession of the Bible. Our Author may well be believed when he says, that had his preceding exertions and fatigues been greater than they were, they would have been much more than compensated by the pleasure of witnessing the animated interest which was universally manifested in the object of his visit. He describes with much feeling the earnestness to obtain the sacred treasure, and the grateful and exulting emotion of the individuals to whom his yet very scanty store could afford the privilege of purchasing a copy of the New Testament, or the gift of one in a case of extreme poverty, or in the instance of some friendly service received, of which repayment, except in this form, would not be accepted.

In the house of the Sysselmand, or chief magistrate of the

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district, Dr. H. found a respectable library; and in the more select collection of his wife, a woman distinguished for piety, were observed 'Hervey's Meditations, Newton on the Pro- 'phecies, Blair's Lectures on Christ's Sermon on the Mount, 'Sherlock on Death, &c.' The Sysselmand has substituted, in his family, the reading of the historical books of Scripture, for that (which, it seems, is still very general) of the romantic pagan histories denominated Sagas. The description of this magistrate's method of family worship, introduces a highly gratifying, but, by comparison with our own country, mortifying statement, respecting the habits of the Icelanders in general.

'The exercise of domestic worship is attended to, in almost every family in Iceland, from Michaelmas to Easter. During the summer months the family are so scattered, and the time of their returning from their various employments so different, that it is almost impossible for them to worship God in a collective capacity; yet there are many families, whose piety is more lively and zealous, that make conscience of it the whole year round.'

There being no public service in the vicinity of the station in this valley where our Author happened to be on the Sunday, he ascended an eminence for the purpose of solitary devotion, and was reading in the Psalms, when, he says,

'I heard the notes of harmony behind me; which, on turning about, I found proceeded from a cottage at a little distance. The inhabitants, consisting of two families, had collected together for the exercise of social worship, and were sending up the melody of praise to the God of salvation. This practice is universal on the island. When there is no public service, the members of each family, (or where there are more families they combine) join in singing several hymns; read the gospel and epistle for the day, a prayer or two, and one of Vidalin's hymns. Where the Bible exists, it is brought forward; and several chapters of it are read by the young people in the family. What an encouragement for the distribution of the Scriptures!'

The inhabitants of the district of Eyafiord, are described as the most enlightened and intelligent on the island. They pay great attention to the education of their children; and from the superior fertility of their soil, they are better supplied with the means of obtaining books for their instruction; at the head of which books, however, it had hitherto been out of the power of many of them to place the Bible. This will not appear strange when we advert to the circumstance mentioned in this part of the book before us, and which has already been introduced among the many curious anecdotes circulated respecting the Bible, that previously to Dr. Henderson's visit to the north of Iceland, there had been a long and earnest dispute between a church on the mainland and one in the island of Grimsey, at

the distance of sixty miles from the coast, for the right of possession of an old copy of the Scriptures, which had been lent, a great while since, from the former to the latter, and was by

both held too valuable a treasure to be surrendered.

Before proceeding on the tour of the eastern coast of the island, our Author made a short excursion westward, accompanied by a clergyman of the name of Jonson, of very extraordinary literary attainments, and, by Dr. H.'s description, not less distinguished by his moral and religious ones. An unexpected gratification, in this excursion, was an interview with Thorlakson, the translator of Milton, and most noted modern bard in this region, once so prolific of poetry. On Dr. H.'s authority we may believe, that the performance has great force and representative truth, even though we were to make considerable allowance for the pleasing impression made by the worthy old man's kind and primitive manners, and for Dr. H.'s quite inevitable partiality for every thing bearing the solema and romantic character of Iceland. Only three books of this translation were ever printed. Genius, virtue, and theology, have never been less commutable for wealth and state than in the instance of Thorlakson, who was found by our Author in the receipt of ecclesiastical emolument to the amount of six pounds, five shillings sterling per ann. to be divided with a curate. He was accustomed to work with his family in the hayfield, notwithstandinging his age and infirmities, and was accommodated, for the uses of both a study and bed-room, with an apartment of the dimensions of eight feet by six; in which temple of the muses it was, that he had followed throughout the stupendous career of the Author of Paradise Lost. But, doubtless, his place of study would often be the open scene of nature, in a region of which the landscapes and aspects might well compensate the diminutiveness of his habitation.

From the several intelligent clergymen with whom Dr. H.

conversed, he learned

that the standard of morality was never higher in the north of Iceland, than it is at the present day. Crimes are almost unheard of; and such as do make their appearance are of the less flagitious and notorious kind. The sin of drunkenness, to which certain individuals were addicted, previously to the commencement of the war, has been in a great measure annihilated by the high price of spirituous liquors.'

The Traveller's progress brings successively in view many curious pictures of manners and customs, under the forms of domestic arrangement, rites of hospitality, religious worship and instruction, relics of superstition, and civil regulations. In the last class, there is a practice which must have a strong plea of necessity to make it comport with the general kindness of the Icelandic character.

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When any family happens to be so reduced that it can no longer maintain itself, it is separated, and the members placed out in different households; and if the husband, or wife, belong to a different part of the island, he is passed on to his native parish, perhaps never more to behold the wife of his youth. On such occasions, a scene presents itself the most affecting that can possibly be conceived. Though there may not be a single morsel in the house, with which to satisfy the craving appetite of four or five young starvelings, and though they are themselves emaciated with hunger, still they cleave to one another, and vow that famine, and even death itself, would be more supportable than a separation.

At Husavik, Dr. H. was hospitably entertained by a Danish factor who deserves to be mentioned with distinction, as being, according to Dr. H.'s best information, 'the only Dane on the island who practises family worship.'—At Reykium, he observed the operations of several great boiling springs, which would have appeared magnificent objects had he not first beheld the Geysers, the sublimest spectacle of the kind probably on the whole earth.

The high and disastrous distinction held in the history of most other countries, by dreadful commotions, wars, and battles, is held and rivalled in that of Iceland by the sublimer tumults and devastations of volcanic fire. The visible monuments of these events have a magnificence and permanence strikingly contrasted with the slight and vanishing traces of most of the tragical events in the human history. The Krabla Yokul is one of the most memorable and formidable names in the history of Iceland. At a great distance from its position, the traveller was encountered by the signs of its character and memorials of its operations.

' Having gained the extremity of the sand, I encountered a prodigious stream of lava, which having insinuated itself into the valleys that open into the plain where it has collected, I had to cross several times before I reached the limit of the day's journey. Of all the lavas I had yet seen, this appeared the freshest and most interesting. It is black as jet; the blisters and cracks are of an immense size; and most of the chasms are completely glazed, and present the most beautiful and grotesque stalactitic appearances. In some places it is spread out in large round cakes, the surface of which is covered with round diminutive elevations, resembling the coils in a roll of tobacco. Where the fiery stream has met with some interruption, and got time to cool, a crust has been formed, which, on a fresh vent having been opened below for the egress of the lava, has broken, and, intermingling with the more liquid masses, has been heaved and tossed about in every direction, and now exhibits the wildest and most fantastic figures, which the imagination may easily convert into various objects of nature and art.'

<sup>&#</sup>x27;According to the accounts given by those who' (between the Vol. X. N.S.

sears 1724 and 1730) 'witnessed the eruption, the stone-flood, (Steina) as they very emphatically called it, ran slowly along, carrying every thing before it, and burning with a blue flame, like that which proceeds from sulphur, yet but partially visible, owing to the dense smoke in which it was every where enveloped. During the night the whole region appeared to be one blaze; the atmosphere itself seemed to be on fire; flashes of lightning darted along the horizon, and announced to the inhabitants of distant districts the terrific scenes exhibited in this quarter. Having overflowed the greater part of the lowlands, the lava was at length poured into the lake of Myvatn, which it filled to a considerable distance, forming numerous little islands, and destroying the fish with which it was stocked.' 'The lake, which is reckoned to be about forty miles in circumference, has been so filled up with the torrents of lava that, at its extreme depth it does not exceed four fathoms and a half, and, in most places is only between two and three fathoms deep.'

The description of the tract bordering on this lake; the dark gloomy appearance of the lake itself, boiling here and there above the chasms in the lava at the bottom, and throwing up columns of steam; the volcanic mountains by which it is in part environed; and 'the death-like silence which pervades 'the whole of the desolated region;'—present a most solemn and impressive picture, strikingly resembling, as Dr. H. suggests, but we should presume greatly surpassing, the scene of the Dead Sea and its precincts. On this dreary ground he was very naturally surprised to be met by the family of a Sysselman, consisting partly of women and young children, on a journey of five hundred miles, to a new station to which the magistrate had been appointed; a journey which, for such travellers, through such a country, was a daring and perilous undertaking.

A stage or two more brought our adventurous Traveller to the Sulphur Mountain, with its mines, and its boiling and exploding pits of sulphur and mud. The incessant eruptions, and smoke, and roaring of these pits, together with the hot, brimstone, treacherous consistence of the soil in the vicinity, forming but a crust over a vast sulphureous fiery quagmire, he describes as quite terrible. It was a worthy prelude to a spectacle of still more appalling aspect. At the moment of his retreating from the 'burning ' marl,' his attention was seized by an immense volume of smoke, ascending with velocity from some chasm or recess about two-thirds up the side of Krabla, which was at no great distance. With great difficulty and protracted exertion he and his guide, (whose unaffected dread of the attempt, it required some promises of remuneration to counteract,) made their way to a position whence they suddenly beheld beneath them what Dr. H. could not doubt to be the crater of this tremendous volcano; and beheld it in a state which might suggest the image of the imperfect troubled repose of some dreadful monster, retained in a feverish slumber till the time return for him to rise up again in his might to renew the work of destruction.

At the bottom of a deep gully, lay a circular pool of black liquid matter, at least three hundred feet in circumference, from the middle of which a vast column of the same black liquid was erupted, with a loud thundering noise; but, being enveloped in smoke, till within about three feet of the surface of the pool, I could not form any

idea of the height to which it rose.

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'From every circumstance connected with the vast hollow in which this pool is situated, I could not but regard it as the remains of the crater; which, after having vomited immense quantities of volcanic matter, has loosened the adjacent parts of the mountain, to such a degree, that they have fallen in, and left nothing but the boiling caldron to mark its site, and perpetuate, in faint adumbrations, the awful terrors of the scene. The surface of the pool may be about seven hundred feet below what appeared to be the highest peak of Krabla.'

He descended to the brink of this dreadful abyss, and he adds,

'Nearly about the centre of the pool is the aperture, whence the vast body of crater, sulphur, and bluish black bolus is thrown up; and which is equal, in diameter, to the column of water ejected by the Great Geyser at its strongest eruptions. The height of the jets varied greatly; rising, on the first propulsions of the liquid, to about twelve feet, and continuing to ascend, as it were, by leaps, till they gained the highest point of elevation, which was upwards of thirty feet.'—'During my stay, the eruptions took place every five minutes, and lasted about two minutes and a half.'

The Doctor employs the most emphatic terms to describe the awful impression here made on his mind, 'an impression,' he says, 'which no length of time will ever be able to erase.' He regretted that the necessity of expedition in prosecuting his journey, forbade him to ascend to the summit of the moun. The evening of this same day was not deficient in excitement, for to a number of untoward circumstances was added, the extreme peril of life with which the traveller crossed a large river, running at the rate, as he judged, of eight miles an hour. For keeping the right direction, for a number of miles over a wild and diversified tract, in the darkness of night and mist, the entire responsibility was devolved on an old horse, who gave excellent proof of his sagacity, and brought the traveller to the desired station, the residence of a numerous and delightful family, whose innocent simplicity is placed at the distance of thirty miles from any possible contamination of society.-Another adventure, of no very gentle stimulus, was the passing of men and horses over a mighty torrent, confined within a narrow rocky channel, upon a wooden bridge so slender, decaying, and crazy that he says, 'I have no manner of doubt but a person of powerful muscle could shake the whole structure to pieces in less than a quarter of an hour. Alighting from my horse, I went to the bridge, and, after having looked a minute or two, into the profound chasm, through which the light brown torrent rolled and boiled with the most tremendous fury, I took hold of the ledges, and shook the bridge with the utmost ease.

Some miles further up, there is another mode of crossing this river, called by the natives at fara a Klafa, which is still more terrific Two ropes are suspended from the edge of the precipice on either side, on which a basket or wooden box is hung, sufficiently large to contain a man and an ordinary horse-burden. Into this box the traveller must descend, and puil himself by means of a rope over the yawning abyss while, owing to the looseness of the main ropes, the box sinks with rapidity till it reaches the middle, and threatens, by the sudden stop it there makes, to dislodge its contents into the flood. The principal danger, however, attends the passage of the horses. They are driven into the river a little higher up; and, if they do not swim to a certain point, formed by a projection of the rock, they are precipitated over a dreadful cartaract, and seen no more. If measures be not soon taken to repair the bridge, the Klafa, dangerous as it is, will be the only means of conveyance over the Yokul river.'

At the end of the next stage, he was surprised by a phenomenon, most extremely rare, it should seem, in any part of the Island, at least any part at a distance from Reykiavik,—a depraved profane family, whose conduct had been so irregular and offensive as to incur, from the Sysselman's court, a sentence of corporal punishment on the younger members, and a considerable fine on the parents. The account of what was seen, and afterwards learnt, of this household, exhibits nothing that would produce any excess of surprise if related of an English family, excepting perhaps the share of mental faculty implied in some of their modes of mischief. And how delighted must Dr. H. have been to be able to say, 'The character they exhibited was 'in perfect contrast to any I had hitherto observed in Iceland,' if he could forget in what country it was that he was to publish the description!

Various rich and beautiful subjects of the mineral kingdom were displayed in great profusion, at different places in the progress. At the factory of Diupavog, the most southerly harbour on the east coast, Dr. H. found 'a pretty voluminous circulating library.' The noblest mountain scenery was continually appearing and changing on his view. A magnificent cascade, of the depth of 140 yards, augmented the sense of danger in a pass which at first sight appeared insuperable. A torrent from the icy mountains, running in thirty channels, several of them a hundred yards broad, and taking the horses up to the middle, was, contrary to the advice of the clergyman

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in the neighbourhood, forded in haste, for fear that delay should render it quite impassable. Most of this clergyman's auditory had always this flood to cross to attend Divine service, an adventure of very great management and dexterity when it is crowded with floating masses of ice.

'Sometimes they are so numerous, and follow each other in such close succession, that the river cannot be forded at all on horseback; it being impossible to turn the horse with the agility requisite in order to elude them. The passenger is then obliged to wade, at the risk of his life. Sira Berg' (the clergyman) 'informed me that being once called to visit a dying parishioner, he went over in this way, though, at times, the water took him up to the breast. He had provided himself with a long pole, in order to examine the ground at every step; while he had to look around him, with the utmost alertness, lest fresh masses of ice should overtake him, bear him down before them, and, forcing him upon other pieces, cut him asunder.'

This worthy pastor received the present of a Bible, and welcomed the prospect of a larger supply for his people, with a joy proportioned to the fact, that 'he had been endeavouring to 'procure a copy for his own use these seventeen years past; but had at last given up all hope of ever obtaining the treasure.'

From an eminence of the coast a little way beyond this stream, Dr. H. contemplated a panorama which he pronounces the most novel, magnificent, and unbounded that he ever beheld. Its termination to the west was, the Oraefa Yokul, the highest mountain in Iceland. The view of this expanded sublimity was followed by the spectacle of a prodigious natural colonnade, partly erect, and partly in ruin, and strongly suggesting the image, on a great scale, of the dilapidated structures of ancient Greece.

Passing some wild ruins of dilapidated mountains, and a plain once well inhabited, but now a scene of gloomy desolation, in consequence of dreadful floods from the glaciers by which it is environed,—our Author came to a spot of which he had been warned by Captain Scheel, as the most formidable to the traveller of any in the island, the passage of the torrent of Breidamark Yokul. The danger of this passage is heightened into sublimity by the most strange and magnificent character of the whole locality. At a short distance from the sea, a mountain consisting wholly of ice, stands across, and blocks up, a wide valley which extends considerably back between the icy mountains. A powerful stream, descending from these mountains, has to force its way through this enormous bulwark of ice. But we shall do best to transcribe Dr. H.'s description.

<sup>&#</sup>x27; The position and origin of this Yokul are quite peculiar. It is

not so much a mountain as an immense field of ice, about twents miles in length, fifteen in breadth, and rising, at its greatest elevation, to the height of about four hundred feet above the level of the sand. The whole of the space it occupies has originally been a beautiful and fertile plain, which continued to be inhabited for several cen. turies after the occupation of the island; but was desolated in the dire catastrophe which happened in the fourteenth century, when not fewer than six volcanos were in action at the same time, and poured inconceivable destruction to the distance of near a hundred miles along the coast. While the snow-mountains, in the interior, have been discharging their waters through this level tract, vast masses of ice must have been carried down by the floods, some of which, being arrested in their progress, have settled on the plain, and obstructing the pieces which followed, they have gradually accumulated, till, at last, the fresh masses that were carried to either side by the current, have reached the adjacent mountains, and the water, not having any other passage, has forced its way through the chasms in the ice, and formed channels, which, with more or less variation, it may have filled to the present period.'

The most marvellous fact of all is, that this enormous mass of ice is actually in motion toward the sea, from which it was, fifty years since, at the distance of five miles, according to the statement of respectable travellers, whereas the distance did not appear to Dr. H. to exceed one mile; and he observed that at one place it had advanced, plowing, as it were, its way in the sand, so as to pass beyond the line of one part of a track made but eight days before. It is not improbable that one day, under the pressure of an extraordinary accumulation of water behind, a great chasm will be made, by a portion of this vast barrier being disrupted and propelled down to the sea. Or if not, the whole continuous mass will, in no very long time, as Dr. H. remarks, advance to the shore, and leave no way of communication by land between the tracts adjoining to its two extremities. As the case is, the passage is most perilous. The torrent retains, in rushing down to the sea, the violence with which it forces through the mountain of ice. It is continually detaching and carrying down masses of ice. It changes its channel, according to the varying points of its more successful perforation. When our Author advanced to dare the passage, the guide was astonished to find empty the channel in which the main stream had flowed but eight days before. On proceeding forward, however, it was not long before they came to see and hear such a challenge of their courage, as Dr. H. confesses he could not have dared to accept but on the strength of religious considerations. We had not ridden a quarter of a mile ere we were cons vinced, by its tumultuous roar, and the height of its breakers, ' that the river not only existed, but was as impetuous and dan-'gerous as ever.' In fording it, a self-defensive movement instinctively made by our Author's horse, had nearly thrown him off, and the strongest sense of extreme danger attended every step till attaining the opposite bank. Several other branches but little less formidable, were also to be crossed: of one of these, he had not, he says,

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foaming of the flood, the crashing of the stones hurled against one another at the bottom, and the masses of ice which, arrested in their course by some large stones, caused the water to dash over them with fury, produced all together an effect on the mind never to be obliterated.'

This transit was made in view of the grand Oraefa Yokul, which extends itself in lower eminences to the sea, while its summit rises, in pure eternal snow, to the height of more than six thousand feet. An interesting extract, descriptive of an ascent to one of its peaks, is given from the manuscript journal of Mr. Paulson, a surgeon, pronounced by Dr. H. the best informed naturalist in the island, and who has traversed inquisitively the greatest part of it, with a special attention to its volcanos, keeping, throughout, an accurate journal, which would form, if published, our Author asserts, a far better description of Iceland than any that has yet appeared. The route along the west, at the base of this noble object, lay, in one part, through a scene of indescribable wildness and desolation, the ruins, literally so, of a lower range of the vast mountain mass, which, 'in 1362, burst with a dreadful explosion, and com-' pletely devastated the coast in the vicinity.'

It was not very far forward to a tract bearing the mighty traces of another tremendous catastrophe, anexudation from the western division of the Oracfa Yokul in the year 1727. Amidst the quaking of the whole mountain and contiguous country, the opening of innumerable chasms, and the eruption of fire, and ashes, and rocks, there were poured down immense torrents of hot water and mud; a glacier, dissolved and loosened at its basis, slid down to the coast; and the tract, as an inhabitable ground, was in great part destroyed. Some of the people, and many of the cattle perished, notwithstanding the warning given by the frightful preceding signs. A letter, in which all this is related by a sensible eye-witness, is given from a work published at Copenhagen. The traveller afterwards passed a low mountain consisting chiefly of ice, and like that of Breidamark, movable on its basis, but unlike in the remarkable circumstance that it alternately advances toward the sea, and recedes. The recession takes place after it has thrown out prodigious temporary torrents from under its foundation; which suggests to Dr H. a very simple and probable theory of its

movements, namely, that it slides back on an inclined plane, after the escape of the enormous accumulation of water behind, which had propelled it by the pressure, and the forcing of a

passage through caverns and under its basis.

A few stages forward brought the adventurer upon the region of intermingled lavas and sections of beautiful pasture ground. in front of the Skaftar Yokul, which is at the distance of, perhaps, fifty miles back from the sea. This Skaftar is the most tremendous name, excepting those within the economy of religion, ever pronounced in Iceland. In the year 1783, this mountain shook, and darkened, and devastated the island with such a dreadful power of volcanic fire as has no recorded parallel. The agency was on so vast a scale, and of so prolonged a duration, that the subterraneous fires of half the globe might have seemed hardly sufficient for the awful phenomena. Yet the mighty element, in drawing together its forces in preparation, could afford, as a slight precursor and omen, a month before, and at the distance of two hundred miles, a submarine explosion, which ejected so immense a quantity of pumice that the surface of the ocean was covered with it to the distance of a hundred and fifty miles, and the spring ships were considerably impeded in their course. It was in the beginning of July that the operations began, on the predestined ground; they raged with inconceivable power, in all manner of horrible and destructive phenomena, for several months; and the final eruption is said to have been as late as the following February. The awful sounds and concussions, the intense darkness, relieved only, at times, by flames and lightnings, the great rivers transformed into torrents of fire, which were confined but for a short time to these channels, their inundation, on all sides, of tract after tract of the cultivated country, and the dismal rain of ashes and other volcanic substances over the whole territory, -must have appeared to the inhabitants as a premature fulfilment of the Divine predictions of the destruction of the world.

The mountain, as now beheld in its quiescent state, bears the aspect of being dreadfully competent to the recorded operations. Our Author, who saw it at a distance, describes it as 'consisting of 'about twenty red conical hills, forming so many emitting furnaces 'of that awful fire.' And he says, the direction of some of the fiery streams of that eruption, proves the existence of other craters, not within the same landscape. The conflict, of no long duration however, between the torrents of fire and several great rivers, which soon vanished at the presence of the mightier element, must have been transcendently portentous and terrible. The channel of one of these rivers, is described as passing between high rocks, and as being 'in many places from 400 to 600 'feet in depth, and near 200 in breadth.' The lava not only

filled up this channel to the brink, but overflowed to a considerable extent.

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The ashes from the eruption covered the whole Island, and spread far beyond it; 'empoisoning,' says our Author, 'whatever could satisfy the hunger or quench the thirst of man and beast.' Famine and petilence were the consequence: a considerable proportion of the people, and a vast number of the cattle and horses, perished; and the condition of the inhabitants bears, at the present time, melancholy traces of the effects of the awful visitation. A recent traveller, we recollect, mentions as one of these effects, a greater degree of gravity in the character of the people, and a prevailing aversion to all gay amusements. We will acknowledge that though we cannot wish such a sublime preaching as this in Iceland, might be addressed to the people of one of these more southern countries, to impress on them a sense of the majesty of the Almighty, and a loathing of many of their frivolous pursuits, - we should be delighted to see such a mournful result from the gentler modes of Divine admonition.

We might almost regret that it could not comport with either the leading object of our Author's expedition, or the necessity of haste imposed by the decline of the brief season allowed to travellers in Iceland, to divert so far inland as to be able to make a slight survey and description of some portion of this unparalleled assemblage of the "vials of wrath." But there is to a considerable degree a general sameness in the visible character of volcanos; and the lavas and devastation of the region over which he had to pursue his journey, most impressively illustrated, by the distant effects, the tremendous capacity of the destroyer—Fire.

Amidst so much evil invested with sublimity, he had, at one place, a spectacle of evil in its most wretched and revolting character, in the appearance of the inhabitants, very few indeed, of one of the four hospitals established in the Island for incurable lepers. The description of the disease, in its complete state, is most frightful. The leprosy in Iceland is judged to be identical with that of the East, which has such a prominence among the plagues described in the Bible, and which has in former ages been one of the most dreaded scourges of Europe, now happily, in a great measure, exempted from it. Its having a considerable number of victims in the south and west quarters of this northern island, 'is ascribed to the inhabitants of these parts being mostly employed in fishing, the rancidity of their food, their wet woollen clothes, an insalubrious air, and their not paying due attention to habits of cleanliness.'

It was but for a short time, however, that our Author's attention was suffered to be withdrawn from visions of magnificent Vol. X. N.S.

solemnity. He soon came on the ground lying between the sea and the Kotlugia Yokul, another of the most memorable agents in the history of Iceland, which records eight eruptions of this mountain; the last, which was contemporary with the great earthquake at Lisbon, was by far the most dreadful. A column of flame. so high as to be seen at the distance of a hundred and eighty miles, might seem, to a poetic or superstitious imagination, to express up to the sky the terrible exultation of the subterraneous power which was venting its rage through three apertures almost close together. The immense floods of hot water, which the volcano alternately emitted, bore down vast masses of ice, with rocks, earth, and sand, destroying a large tract of the country, and driving into the sea such an enormous accumulation of these materials, 'that it was filled to the distance of more 'than fifteen miles; and in some places where formerly it was ' forty fathoms deep, the tops of the newly-deposited rocks were

' now seen towering above the water.'

Scarcely less peril than that of the passage of the Breidamark torrent, awaited the Traveller in the fording of two powerful rivers: one of them, a quarter of a mile wide, and of impetuous current, bore away a few days afterwards, two travellers and their horses, the one to the sea, the other to a sand bank, whence, in consequence of his horse attracting the attention of persons on the land, he was by their assistance, with difficulty recovered. At the other river, Dr. H.'s first venturous attempt was foiled; and he was reduced to pass a rainy and gloomy night, alone, unsheltered, under the open sky. It is gratifying to hear him tell, that the gloom around him, aggravated, as it might naturally be supposed to be, by the anticipation of the next hazardous experiment, did not in any degree penetrate to his mind, which was animated to a state of high delight and confidence, by thoughts of the Almighty Preserver and Redeemer; -a fact serving to shew that religion saves a great expense of philosophy and laboriously sustained heroism. It should occur to the English reader, who always finds a commodious bridge or boat to carry him over any considerable stream he wants to pass, or an inn, probably, at no great distance if an extraordinary flood should compel him to wait, - that he cannot well form a competent idea of such a situation as that in which our Author was placed, in this and several other instances; or of the pleasure which he must have felt in the morning, on finding the torrent somewhat fallen, and a friendly peasant, who had over night in vain attempted to ride through it in order to become his guide, again advancing to meet him for this kind and valuable service.

But there was no deliverance, had he wished it, from the presence of the monuments of the triumphant operations of fire. His road lay near the basis of the Solheima and Eyafialla Yokuls,

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the latter of which is estimated at the height of 5,500 feet. Both are volcanoes, though not recently in action. Of the former it is related, that it was thrown, at the time of the last eruption of Kotlugiâ, 'into such violent convulsions, that it rose and fell by 'turns, and was at last raised so high that it appeared double its 'former size.' The statement is given on the authority of Povelsen, and most probably partakes somewhat of the exaggeration incident to the terrified minds of the reporting contemporaries.

On the road towards Oddè,—a place of literary celebrity, from the residence and seminary of Sæmund, the editor of the Edda, and several worthy successors,—he was appropriately accompanied by a peasant who had a question in theology for our Author to discuss, and was able to give him a long detail of English history of the time of Cromwell. The view of Mount Hekla from Oddè, greatly disappointed an imagination early accustomed to shape it in a form of magnitude and magnificence worthy to stand representative and chief of all the volcanic tribe in Iceland.

In prosecuting his journey over a wide and desolate region of fractured lavas, with craters here and there, he was very naturally surprised to meet on so dead and ghastly a field a fine herd of rein-deer, which were only one portion of the flourishing posterity of three that were introduced from Lapland in 1770. He safely reached his winter station, Reykiavik, on the 20th of September, 'after an absence of fifty-eight days, and performing a journey of more than 1200 British miles.'

At Reykiavik, he passed the winter of eight months, without ever, excepting once, going further than a quarter of a mile from his lodgings. A good supply of books which he had brought from Copenhagen, the frequent society of a sensible Englishman, with whom he had accidentally become acquainted, and the composition of his journal from his travelling notes, helped his patience under the tedious confinement. It was unfortunate with respect to social resources, that the arrangements connected with the object of his sojourn, should have assigned him such a place for so long an abode. He says,

"Reykiavik is unquestionably the worst place in which to spend the winter in Iceland. The tone of society is the lowest that can well be imagined. Being the resort of a number of foreigners, few of whom have had any education, and who frequent the island solely for purposes of gain, it not only presents a lamentable blank to the view of the religious observer, but is totally devoid of every source of intellectual gratification. The foreign residents generally idle away the short-lived day with the tobacco pipe in their mouths, and spend the evening in playing at cards and drinking punch. They have two or three balls in the course of the winter, and a play is sometimes acted by the principal inhabitants. To these purposes they appropriate the Court-house, and without ceremony take the benches out of the

cathedral, to supply the want of seats. An instance has even been known of the same individual, who performed one of the acts in a play till late on Saturday night, making his appearance on the following morning in the pulpit, in the character of a teacher of religion!

'The influence of such a state of society on the native Icelanders, in and about Reykiavik, is very apparent. Too many of them seem to imbibe the same spirit, and their "good manners" are evidently getting corrupted by the "evil communications" of the strangers by

whom they are visited.'

English charity could not refuse its contribution in aid of this improvement. Our government has sent to reside at Reykiavik, in an official capacity, a notorious 'character'\*, to use the vulgar term, at whose appointment Dr. Henderson expresses, in private, his wonder and indignation. The choice of Iceland, exactly Iceland, the least contaminated part, excepting Pitcairn's island, of the whole human world, as a receptacle for the refuse of English or Irish morality, does certainly indicate a very singu-

lar association of ideas.

How much it were to be wished that this one corrupted spot of so favoured a region could be bounded by some moral barrier, equivalent to what is sometimes drawn round a city where the plague is raging, to preclude its influence from acting on a people whose general state of understanding, and conscience, and practical habits, as described by our Author, cannot be contemplated without the most animated delight, mingled with such an apprehensiveness for its permanence, as would lead us to invoke for its guardians an unmitigated continuance of their poverty, and even a repetition of their earthquakes and eruptions, rather than it should be lost, or impaired. But we will hope, that their being at length put in ample possession, for the first time, of the Holy Scriptures, will be effectual for even more than the preservation of their present moral condition, without a severe co-operation of these formidable auxiliaries to the discipline.

In the picture of this enviable mental and moral condition, great prominence is given to the mode of passing the long evenings of winter. The whole family, including the servants, are assembled in the principal room, where the lamp is lighted at three or four o'clock in the afternoon. Each takes in hand some kind of work, excepting one, who is reader to the company. The reader is frequently interrupted, either by the head, or some of the more intelligent members of the family, who make remarks on various parts of the story, and propose questions, with a view to exercise the ingenuity of the children and servants. The books are the sagas, or such other histories as can be obtained on the island. These, from the extreme scarcity of printed books, are often manuscripts copied by the industry of the parties themselves, who very commonly write a hand of great

<sup>\*</sup> Reynolds.

beauty. Dr. H. earnestly hopes, that books of a more instructive order will be furnished to them, in requital of the benefit which the learned of Europe have received 'from the ancient 'labours of the Icelanders.' Already the historical books of Seripture, have in some families superseded this favourite lore.

At the conclusion of the evening labours, which are frequently continued till near midnight, the family join in singing a psalm or two; after which a chapter from some book of devotion is read, if the family be not in possession of a Bible; but when this sacred book exists, it is preferred to every other. A prayer is also read by the head of the family, and the exercise concludes with a psalm. Their morning devotions are conducted in a similar manner, at the lamp. When the Icelander awakes, he does not salute any person that may have slept in the room with him, but hastens to the door, and lifting up his eyes toward heaven, adores Him, who made the heavens and the earth, the author and preserver of his being, and the source of every blessing. He then returns into the house, and salutes every one he meets, with "God grant you a good day."

It is to be mentioned as a striking peculiarity of the general mental and religious cultivation of these islanders, that it is but in a very trifling degree that they are indebted for it to schools or any kind of public institutions for education. It is substantially owing to the diligent care universally exercised by the parents in improving the minds of their children; assisted in a small degree indeed by catechetical examinations now and then publicly held by the clergymen in their parishes. Amidst the mortification of contrasting such a moral economy with the vaunted state of our own country, it is impossible not to exult that anywhere society and human nature should nationally

stand so high.

At the middle of May, 1815, our Author set out on his tour of the western coast, in spite of representations against travelling so early in the season. He had much difficulty to obtain horses in any tolerable condition for the service; for all the horses, except perhaps some favourite saddle-horse, are turned out at the beginning of winter, to subsist as they can, till its termination, 'by scraping away the snow, and picking up any scanty remains of vegetation, or frequenting the beach at low water, and eating the sea-weed that is cast ashore.' They are consequently reduced to so miserable a state of leanness and weakness, as to be unfit for service till a little refreshed by the return of spring; nor till then, is there any practicable travelling to require their being summoned back to their labours. This denial of all but the most poor and precarious subsistence would seem very hard if it were not a matter of necessity. The whole stock of the better kind of hay, is required for the cattle; which are kept in the house during the winter, after having "Abd view them this magnificent rempert included wrate

been out on the mountains all the summer. A small allowance of an inferior kind of hay, made from a very coarse wild meadow grass, is afforded to the sheep, to supply the deficiency of what they can find, on being turned out during the day time, with boys sometimes to scrape away the snow for them.

The first stages of this second progress were enlivened by the appearance and the comparative luxuries of several fine farm-establishments, at one of which was the rare spectacle of a water-mill for grinding corn, there being very few but handmills on the island; at another, was the only printing-office in Iceland, and that, unhappily, unemployed, owing to the offence justly taken some years before, at the irreligious and acrimo-

nious quality of its productions.

A stratum of Surturbrand, or mineralized wood, boiling springs, volcanic spiracles like huge chimnies, left the traveller's mind no chance of slumbering on his journey, or subsiding to the quiet state of perception appropriate to an ordinary scene of the earth's appearances: and he was soon again to be in sympathy with fire, among the cones, and craters, and vast lavas of the Skardsheidi, the Hytardal, and another volcano, rising in neighbourhood and rivalry to one another. The emotions of the former year were revived in contemplating, from the summit of one of the cones, the majestic assemblage; emotions with which there was no difficulty in harmonizing those which were excited by the screaming of a party of eagles, by a psalm sung in a volcanic cavern, and by a delightful example of domestic worship, in the family of the pastor of one of these wild districts. In fact, there is nothing that can harmonize so many emotions, preserving at the same time the full tone of each, as piety.

In the series of commanding objects, the next in order, rising insulated in the midst of a wide plain, almost entirely deluged with lava, was 'the grand circular crater of Elldborg,' a denomination signifying 'the Fortress of Fire.' To judge by both the description and the drawing, this must be one of the most striking spectacles on the island. A large conical eminence, rising for the most part with a beautiful regularity, terminates, all round, in a nearly perpendicular wall, of 'dark ' vitrified lava,' eighty feet high, and giving the idea of an enormous fortification, forming a crown to the whole top of the hill. With laudable perseverance of difficult labour, this grand fabric was scaled by Dr. H. and several clergymen, who, though residing not far off, had probably never been so ambitious before. They circumambulated the slight and treacherous rim, of 1800 feet in circumference, and descended to the obstructed aperture at the bottom of a basin two hundred feet deep, once the dreadful caldron which threw out the deluge of fire. The view from this magnificent rampart included some

more of those portentous red cones, which had so long been to our observer the types of irresistible and destructive power.

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A much larger volcanic eminence, named Buda-Klettur, and the basaltic wonders of Stappen, kept in exercise the never-exhausted feelings of curiosity and admiration, during part of the progress towards the magnificent Snaefell-Yokul. This mountain was at first dimly seen, early in the morning, at a great distance, 'communicating a dunnish hue to the surrounding atmosphere;

but in a short time it began to assume a more lively aspect, and continued to brighten till the sun was fully risen, when it shone forth in all its splendor, glistening with a dazzling lustre as it received his beams, and towering to an elevation of near five thousand feet above the level of the sea.'

The ascent to the icy summit of this noble mountain, was an enterprise which Dr. H. and a Danish gentleman, who accompanied him, were gravely dissuaded by the good people of the neighbourhood from attempting; with an assurance of its impracticability, and a warning of the presumptuous temerity involved in the very design.

'They regard the mountain with a kind of superstitious veneration; and find it difficult to divest their minds of the idea that it is still haunted by Bârdr, the tutelary divinity of the Yokul, who will not fail to avenge himself on all that have the audacity to defile, with mortal breath, the pure and ethereal atmosphere of his lofty abode.'

At the return of the adventurers, it was difficult to make these simple people believe that the exploit had actually been accomplished, as in the case of the similar achievement of Messrs. Bright and Holland, of Sir G. Mackenzie's party, who had however, been prevented by an impassable chasm, from attaining quitethe pinnacle of the summit. To reach this point, Dr. H. had to tread the brink of a precipice of more than 2000 feet deep, and nearly perpendicular, forming the one side of an awful chasm. A mist shrouded the base and vicinity of the mountain; but the distant prospect was of sublime expansion. Our Author encountered in his ascent none of those fissures in the snow and ice, which former adventurers had found so incommodious and dangerous. The difference in his favour is ascribed to the earliness of the season, which had not allowed time for the melting of the snow drifted over those chasms, but which therefore exposed him, possibly, to the unseen and treacherous danger, that one of these frail vaultings of snow should break under him.

The peninsula of Snaefelness has a population much out of proportion to that of the general state of the inhabited parts of the island, owing to its being so eligible for fishing stations. And, owing at once to the numbers and the occupation, the

moral condition of this one Syssel, as reported by Dr. H., makes a grievous approach to that of some five hundred districts of the British Isles. It is, any where in the world, a pernicious thing for many human beings to exist near together; and the employment of fishing being the only one in the hamlets of this peninsula, abandons the people, in the intervals occasioned by stormy weather, to idleness, drunkenness, and the usually and naturally attendant vices, repressed in some respects, but ag-

gravated in others, by extreme poverty.

The Traveller acknowledges to have felt no small alarm at one spot on this part of the coast; a very narrow pass, over most rugged and difficult ground, between the sea on one side. and stupendous overhanging precipices on the other, with vast projecting masses of rocks, apparently threatening every instant to fall, and often actually fulfilling the menace, to the destruction of numbers of adventurous passengers. The evidence of some such disruptions having thundered down within a few preceding hours, gave a lively stimulus to his fears, the signs of which, however, he was bound to repress in consideration of his company: two young ladies of the friendly family of a Danish administrator, who happened to be not at home, would pay their guest the compliment of attending him some distance, in company with the clergyman of the station, who was to be his guide; and they performed the service with an easy defiance of the terrors of the pass; of which, nevertheless, the danger are so really imminent, that many of the natives prefer a long circuitous route to avoid it. In the morning of the following day, Dr. H. was roused from his repose in his tent, (he very seldom slept within any house,) by a prodigious sound, apparently from a cause very near him.

'On drawing aside the curtain,' he says, 'I found that a disruption had taken place in the face of a mountain at no great distance. The air was nearly darkened with the quantity of dust that was borne upwards by the wind, and immense masses of rock were hurled down, tearing the ground as they rolled along, and, giving a fresh impulse to the rocks and gravel that had already fallen, the whole rushed down with amazing velocity into the plain.'

It was somewhat fortunate that he should, for once, witness the actual occurrence of a striking phenomenon. It is possible that some captious reader might otherwise be found to hint a suggestion of its being very strange that during a traverse of so many hundred leagues, during so many months, there should be no instance of the actual contemporary spectacle of one of any class of those mighty movements, with the memorials of which almost the whole region is described as covered. It might have been suspected that a fervid imagination has a little magnified their importance or their multitude.

Can these enumerated monumental results of the great agencies of Nature in past time, presented in close succession throughout the tour, be all really of so magnificent an order, if the traveller may at this time compass the whole island, and scarcely witness, excepting the Geysers, one present display of those agencies which he can describe as eminently grand? To such an insinuation, if such there were, it might be replied, that the tour of the whole island would not be likely to make the traveller the spectator of a greater number of transient, grand phenomena, than he would have witnessed in remaining stationary, for the same number of months, in any one spot where the great but slow agencies of Nature were in the course of producing such phenomena; as an object moving in a shower of-hail or rain, would not receive a greater proportion of the falling element than if standing perfectly still the same length of time. Five or six months of travelling were thus but equivalent, with respect to the sight of contemporary mighty operations, to remaining so long fixed in any one of a hundred different spots of Iceland. Now, then, imagine the case that there had been a hundred observers placed during those months in these hundred stations, and that they had subsequently brought into one collective description all the magnificent transient phenomena they should have witnessed. If, on the average, each of them had to relate no more than two or three prodigious exhibitions, the whole assemblage would, nevertheless, form an amazing display of what had taken place within that short period. It would, by the rule laid down, contain a hundred times as many wonders, of present occurrence, as our Author witnessed in his whole tour. It would in fact contain a far greater proportion; since a very large part of his time was necessarily spent in passing over tracts where, from the nature of the place, nothing extraordinary was likely to happen, even in the course of many years; whereas, the hundred observers might all have remained stationary, during the whole time, in situations where the great operations of Nature, tending to great catastrophes, were evidently going on. But what a majestic picture would thus be furnished of the continual achievements of that agency, slowly productive of extraordinary phenomena as it may appear, in the descriptive narration of a single observer!

Nevertheless, it will strike every reader that time has wrought a very great change in the island with regard to the power of fire. In this respect, it looks like the vast deserted metropolis of some ancient and-fallen empire. In contemplating the unnumbered volcanos, and the immensity of lava and other vestiges of the rage and dominion of fire, it is inevitable to believe, that there have been times when cruptions and earth-

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quakes were of far more frequent occurrence than during the last few centuries, or in perhaps any age since the island was colonized; though since that period there have been twenty-three recorded eruptions of Hekla. This appears to have been the most active in maintaining the formidable sublimity of Iceland; but half a century has now elapsed since its last eruption. In some of the mountains whose extensive lavas proclaim their original character, Snaefell Yokul, for instance, the power of destruction has slumbered ever since the occupation

of the island.

The observations at some spots on the southern shore of the Breidafiord, especially, at Helgafell and the neighbourhood, give occasion to introduce some amusing reminiscences, historical and legendary, of the first rude pagan settlers in this part of the island. It retains the fame, and, as Dr. H. is satisfied, a substantial monument, of the residence and proceedings of Thorolf, a bold Norwegian nobleman, who took possession of the tract, a little before the end of the ninth century, and distinguished himself and the place by a fanatical devotion to the worship of Thor. This grim Moloch of the North was never sparing in his demands of human blood; and the report of the present existence of one of his most tributary altars,—that on which were sacrificed the culprits condemned in Thorolf's public court of justice, -incited our Author to an active search in and around the spot indicated by ancient remains to have been a place of convocation: the following is the result.

'We fell in with an immense number of small square heights, which are evidently the ruins of the booths used by the people at the public assembly. We here instituted a strict search after the Blotsteinn, or Stone of Sacrifice, on which human victims were immolated to Thor; but sought in vain in the immediate vicinity of the booths, none of the stones in that quarter answering to the description which had been given of it. At last we descried a large stone in the middle of a morass at some distance, which, though rough and unshapen, was determined to be the identical "Stone of Fear," by the "horrid circle of Brumo," in the centre of which it is situate. The stones which form this circular range; appear also to be of a considerable size; but as they are now almost covered by the morass, it is impossible to ascertain their depth, except by digging. circle itself is about twelve yards in diameter, and the stones are situated at short distances from each other. The Blot-steinn is of an oblong shape, with a sharp summit, on which the backs of the victims were broken, that were offered as expiatory sacrifices, in order to appease the wrath of the offended deity, and purge the community from the obnoxiousness of guilt. Within the circle, called in Icelandic domhringr, sat the judges, before whom the accused, with their advocates and witnesses, were convened, while the spectators crowded around the outside of the range in order to hear the trial.'

At Hvam, the necessity imposed on the Traveller of reposing, after a stage of great fatigue, in an Icelander's bed, in consequence of having left his tent and bedding behind in order to make a collateral excursion, excited, he confesses, some apprehension, perhaps as much as any of the secondary class of the torrents, chasms, and impending rocks at other places in his progress; and he mentions circumstances little adapted to allay it. His insupportable sleepiness, however, was victorious, and he did not pay the dreaded fine for his long and delicious slumber: thanks to the care of his hospitable entertainer, as shewn in the new and cleanly appearance of the furniture of his couch. He very rarely adverts to the kind of danger here alluded to; but as it exists very extensively, it must form a deduction from the pleasure of a sojourn among the worthy people of Iceland. He found the family of the little farm remarkable for piety, cheerfulness, loquacity, and inquisitiveness. Their curiosity was directed particularly to the condition of the British farmers. This he mentions to have been frequently the case among these peasants; and he had great difficulty to answer their inquiries in a manner that should not give them a mortifying sense of contrast. His usual expedient to prevent or soften this, was to dwell strongly on the insignificance of the inequality of condition during the brief abode on earth, while eternal existence is in prospect. And this was, of course, a more consolatory suggestion than to have repeated to them the expression which he had heard from one of the most intelligent of their clergymen, 'Our poverty is the bulwark of our hap-' piness.' Such religious observations, he says, were always well received, and seldom failed to elicit corresponding senti-" ments.

(To be concluded in the next Number.)

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# ART. IX. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.

The Editors of the Biblical Register are sorry to be under the necessity of informing their Friends, that the encouragement which it has received, has not been such, as to justify individuals in continuing a Publication, at a very heavy certain loss, from which, under any circumstances, they would not derive any profit; and that therefore no additional number will be printed. The seven Numbers which have already appeared, may be had of Simpkin and Marshall, Stationer's Court, Ludgate-Hill, and J. Low, Gracechurch-street, stitched together, price 3s. These contain, amongst other important and interesting matter, a full account of the plan of Organizing and Conducting Bible Associations; Historical Accounts of the Society for Promoting Christian Knowledge, and of the Naval and Military Bible Society; Reviews of various Pamphlets for and against the Bible Society, &c. &c.; and are embellished with a Portrait of the Emperor Alexander.

Dr. Ayre, of Hull, will soon publish, in an octavo volume, Practical Observations on the nature and treatment of those disorders which may be strictly denominated Bilious.

Dr. A. B. Granville has in the press, Memoirs on the Present State of Science and Scientific Institutions in France; interspersed with anecdotes, and illustrated by numerous plates and tables.

Dr. Clarke Abel will soon publish, Personal Observations made during the Progress of the British Embassy through China, and on its Voyage to and from that country, in a 4to. volume, illustrated by engravings.

Mr. J. W. Whittaker, of St. John's College, Cambridge, has in the press, a Critical Examination of Mr. Bellamy's Translation of Genesis; comprising a refutation of his calumnies against the English Translators of the Bible.

Mr. John Nichols is preparing for publication, in three octavo volumes, the Miscellaneous Works of the late G. Hardinge, Esq.

Dr. Spiker's Travels through England are published at Berlin, and an English translation is preparing for the press. For Ger

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Dr. Andrew Duncan will soon publish, an Account of the Life, Writings, and Character of the late Dr. Alex. Monro, delivered as the Harveian oration at Edinburgh for 1818.

John Galt, Esq. is preparing the Second Part of the Life of Benjamin West,

Esq.

M. A. Picquot is printing, a Chronological Abridgement of the History of Modern Europe, compiled from the best English, French, and German historians.

Mr. William Carey has in the press, a Biographical Sketch of B. R. Haydon, Esq. with Critical Observations on his Paintings, and some notice of his Essays in the public journals.

Dr. Hallaran has in the press a second edition, with considerable additions, of his Practical Observations on the Causes and Cure of Insanity.

In the press, an Historical Account of Discoveries and Travels in Asia. By Hugh Murray, F.R.S.E. Author of an Historical Account of Discoveries in Africa. In 3 vols. 8vo. with maps.

In the press, a Geographical and Statistical Description of Scotland. By James Playfair, D.D. F.R.S. and F.A, S.E. Principal of the United College of St. Andrew, and Historiographer to his Royal Highness the Prince Regent. In 2 vols. 8vo. with a map.

In the press, Sermons: By the Rev. C. R. Maturin, Curate of St. Peter's, Dublin. In 8vo.

Dr. Alexander Monro, Professor of Anatomy in the University of Edinbugh, has in the press, an Account of the Small-Pex, as it appeared after Vaccination. Including, among many Cases, three which occurred in the Author's own Family. In octavo, with plates.

Preparing for publication, H. Butterworth's Catalogue of Modern Law Books, intended as a Guide to the purchasers of legal works. Also, the second edition, with considerable additions, of the Elements of Forensic, or Juridical Medicine. By George Edward Male, M.D. Physician to the General Hospital, Birmingham.

Also, a new edition, with great additions, of the Epitome of the Practice of the High Court of Chancery. By Robert Venables, Esq. Author of the Practice of Costs in the Court of Chancery.

Also, A Digest of the Law of the Distribution of the Personal Estates of Intestates. By Francis Mascall, Esq. of Lincoln's Inn, Barrister-at-Law.

The proprietors of the Rev. Mr. Todd's edition of Dr. Johnson's Dictionary, beg to inform the public, that they will shortly publish an Abridgement of that valuable work, by Alex. Chalmers, Esq. F.S.A.

Alex. Jamieson, Author of a Treatise on the Construction of Maps, &c. has now in the press, a Grammar of Logic and a Grammar of Rhetoric. These works are constructed upon principles not hitherto adopted in didactic books, except in Mr. Jamieson's edition of Adams's Elements of Useful Knowledge. The Grammar of Logic will ap-

pear early in September, and that of Rhetoric in the end of Autumn.

Mr. Nichols has published, Poems, Latin, Greek, and English. By Nicholas Hardinge, Esq. M.A. Fellow of King's College. Collected and revised by George Hardinge, M.A. F.R.S. and To which is now first added, F.S.A. (from the Author's original M.S.) an Historical Engraving and Essay upou the administration of Government in England during the King's minority. Written soon after the death of Frederic Prince of Wales. The Latin Poems of Mr. Nicholas Hardinge, (which have been justly characterized as classical, and worthy of the Augustan age,) were never before printed for sale.

Mr. Nichols has also published a third volume of his "Illustrations of the Literary History of the Eighteenth Century." In this volume, among other interesting articles, are given Memoirs of Nicholas Hardinge, Esq. and his Son, the late Mr. Justice Hardinge, with their Portraits, by Ramsay and N. Dance; with Memoirs of the truly heroic Captain George Nicholas Hardinge; also of John Townley, Esq. with an elegant Engraving of his bust, &c.

# ART. X. LIST OF WORKS RECENTLY PUBLISHED.

#### BIOGRAPHY.

Memoirs of John Duke of Marlborough; with his Original Correspondence, collected from the Family Records at Blenheim, and other authentic sources. By W. Coxe, M.A. F.R.S. F.S.A. Archdeacon of Wilts, and Rector of Bemerton. Illustrated by portraits, maps, and militiary plans. Vol. 2, 4to. 31. 3s. bds.

The third volume, which will complete the work, will be published in November.

Memoirs of the Princess Charlotte. By T. Green. Price 12s.

### EDUCATION.

The Eton Latin Prosody, illustrated with English Explanations of the Rules and Authorities from the Latin Poets. In an Appendix are added, Rules for the Increments of Nouns and Verbs, and a Metrical Key to the Odes of Horace. By John Carey, LL.D. Classical, French, and English Teacher. 19mo. 1s. 6d. bound.

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Diagrams. VI. The Resolution of Equations by Approximation, and indeterminate Analysis. VII. A numerous and miscellaneous collection of Examples, for further practice. whole designed as a question-book for the use of schools and private study. By James Harris, Teacher of the Mathematics, Walworth, 12mo. 4s. bound.

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The History of France, from the earliest periods to the second return of Louis XVIII. By Frances Thurtle, 12mo. 7s. 6d.

The First French Guide, containing an easy Spelling-book and Reading Exercises, &c. By J. Cherpilloud,

#### LAW.

An Abridgement of all the Custom Laws in force in Ireland, and of the laws which regulate the trade from Ireland to and from all places in his Majesty's dominions, and in the dominions of foreign powers; including the duties, drawbacks, bounties, and allowances payable on goods, inward and outward, with rates; particularly where the laws in Ireland differ from those on the same subject in Great Britain. Also a sketch of the origin and progress of Customs in Ireland; a Chronological Table of the Statutes; and a copious Index to the work. By John Heron, of his Majesty's Customs, Dublin, 8vo. 11. 1 s. boards.

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